

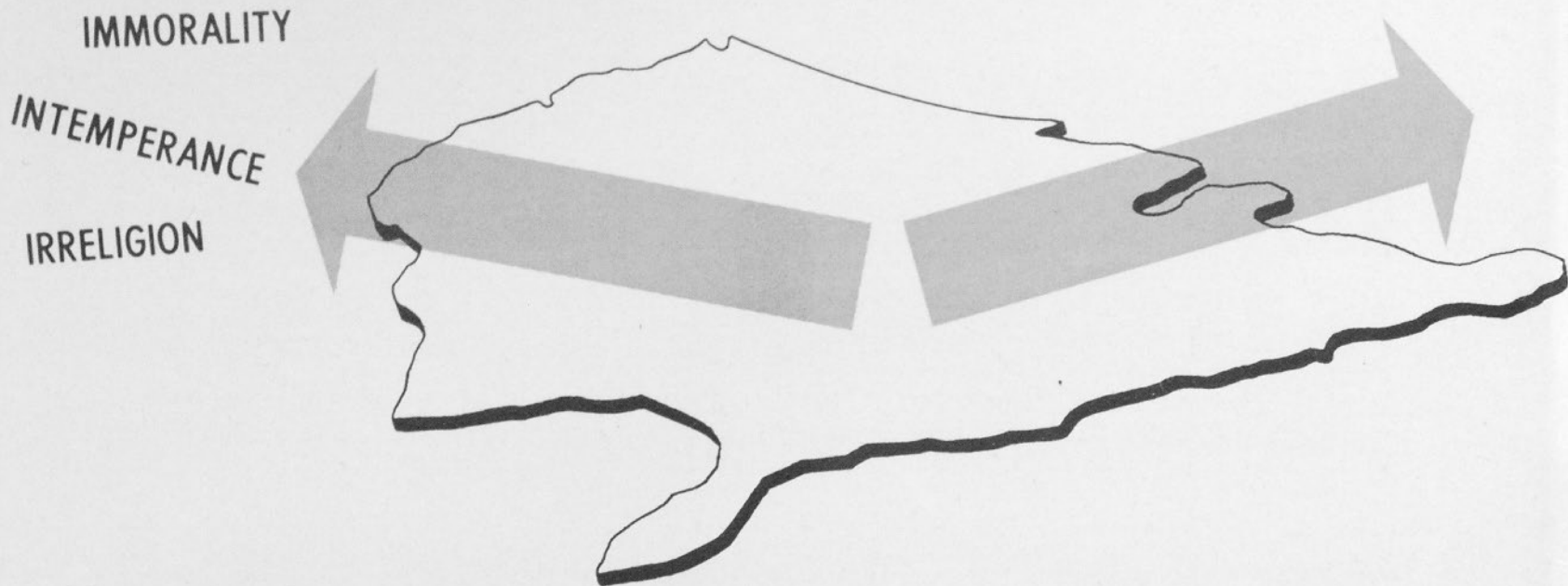
THE PENTECOSTAL evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT SAITH THE LORD

MARCH 24, 1968

TEN CENTS





AMERICA MUST

By CHAS. W. H. SCOTT / *Assistant General Superintendent, Assemblies of God*

AS AMERICANS we should lift grateful hearts to God for the liberties we enjoy and for all the blessings we have received as a nation. We should realize also that our liberties were not easily won nor can they be easily preserved.

While enjoying the blessings of freedom we ought to heed the warning of Abraham Lincoln: "The greatest danger that threatens America will not be from across the waters, but from within our own borders."

Is it possible that while our nation has been busy exerting an influence in Europe, seeking allies in Asia, rendering aid wherever we can, we have forgotten Lincoln's warning? Have we permitted ourselves to become blind to the grave dangers that are gnawing at the very vitals of America?

The late Marshall Henri Petain, who ruled France during the German occupation, said: "The road over which the Nazi invader traveled into France was prepared by three fifth columnists; they were immorality, alcoholism, and irreligion." All signs indicate that these same three evils are threatening America too.

IMMORALTY is reaching serious proportions as laxness permeates the movies, magazines, and other media. Police records show that vagrancy is on the increase. Disorderly conduct, prostitution, and sex crimes are increasing in alarming numbers. The divorce mill is grinding out more broken homes than ever before.

Juvenile delinquency has become a national menace as teen-age gangs join the throng of adult offenders in helping to fulfill the prophecy of Christ that the last days of this age would be like the days of Noah. Genesis 6:11 de-

scribes those days: "The earth also was corrupt before God, and the earth was filled with violence." The corruption and violence of our day, clearly revealed by the findings of the Congressional investigating committees, is aided and abetted by the insidious undermining influence of communism.

Just as ALCOHOLISM affected the moral fiber of France until she collapsed before the invader, so alcoholism today is weakening America. Billions of dollars each year go for liquor. The number of alcoholics is increasing at a frightening rate. Drunkenness with its attendant problems of crime, vice, disease, poverty, and insanity is exacting a high toll on our nation. Drunken drivers are littering our highways with death and filling our hospitals with maimed and injured.

Evangeline Booth said: "Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that has ever swept the world."

While there is a new interest in religion today, the vast majority are still dominated by IRRELIGION. They love gold more than God, throng the places of amusement, seeking the pleasures of the world and exchanging their priceless heritage of freedom of worship for freedom from worship.

FAMILY ALTAR
CHURCH ALTAR
PRIVATE ALTAR

CHOOSE!

Our present civilization has outmoded the Bible, turned its back on God, rejected the rule of His Son Jesus Christ, and turned away from righteousness and truth. Thereby it has cut the moorings of restraint and thrown overboard the only Pilot who knows the dangerous waters. And the world drifts helplessly toward the abyss of nuclear destruction.

The way out of our present dilemma is to abandon these evils and walk the path of righteousness. "Righteousness exalteth a nation: but sin is a reproach to any people"—so spoke the wise man in Proverbs 14:34, *America must choose*. Probably it would be more correct to say that *Americans* must choose—for *we* are America. The responsibility lies with each citizen to turn away from all sin, follow God, and set a Christian example for others. There may not be much time left in which to do it!

If we truly love America we will arise and build again the three altars which made her great in the past: the family altar, the church altar, and our private altar.

THE FAMILY ALTAR is basic. The first thing Abram did after leaving Haran and arriving in the land of Canaan was to build "an altar unto the Lord" (Genesis 12:7). This altar of worship became the center of Abram's family life. It affected his thinking, his planning, his actions, and it directed his life Godward into an intimacy so binding that God revealed to Abram the impending destruction of Sodom before the judgment fell.

The entire history of Israel revolved around the altar which Abram began that day. When the altar was ne-

glected, captivity and sorrow came upon the nation. When the altar was rebuilt, blessing and prosperity resulted.

The rebuilding of the family altar in our homes will arrest the tide of delinquency and raise a wall against the scourge of divorce. Daily prayers and Bible reading around the family table will equip the parents with wisdom and will anchor the children's faith in the Rock of Ages.

Henry Grady visited Washington and then went back to Atlanta to write an editorial about our nation's capital. He described its beauty and called it the center around which our whole nation moved. Some months afterward he visited his old home. When he returned to Atlanta, he wrote another editorial, admitting he had made a tremendous blunder. "The heart of the country," he said, "is not the U. S. capital, but the cottages and farmhouses and homes of this country where there is a family altar."

Wherever the family altar is found, there will be peace and happiness, accompanied by God's blessing on that family and ultimately upon the nation.


THE CHURCH ALTAR is the second altar needed today. The church is the greatest influence for good in all the world. Its message brought liberty to America. It has no parallel or competitor. It stands alone, distinct from all else. There is no point of fraternity between the church and the sinful world.

The Christian church promotes and maintains faith in the Lord Jesus Christ. To faith in Christ we owe practically everything which we prize. The church is a bulwark against the erosion of sin. It is vital to our national existence.

THE PRIVATE ALTAR is the third important altar needed in America today. In Romans 12:1 the apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . . ." Salvation for this nation is a personal matter multiplied by more than 200 million Americans. When we turn to God as individuals, the nation turns and finds help for every problem. Our Presidents, our statesmen, our military leaders have repeatedly called America to rebuild the altars of personal devotion to God, that our nation may have the divine favor and be healed of its sin-sickness.

The Bible says, "Blessed is the nation whose God is the Lord" (Psalm 33:12). If we will rebuild these important altars and worship the Lord as a family, as a church, as individuals, God will be our ally just as He has been the ally of righteous men and nations of the past. He was an ally to Elijah, providing him with food and water in the time of famine and drought. He was an ally to Gideon, delivering the nation out of the hands of a powerful enemy. He was an ally to Israel when He turned the Red Sea into a thoroughfare of deliverance for Israel and a terminus of destruction for the Egyptians. He was an ally to Joshua as He went before the armies as their Captain, overcoming and destroying great nations before the onslaught of Israel.

God is on the side of those who in humility and faith put away the trivial for the sake of the eternal. Such people become true patriots who seek by their daily example to destroy corruption, intemperance, wickedness, and selfishness.

Let us return to Him as individuals and as a nation; let us rebuild the altars which have crumbled and fallen, that America under God may maintain her position of leadership and be a blessing in the earth. 

The Protestant Revolt

IN ITS FEBRUARY 16 issue *Time* magazine announced the passing of Daniel Poling, who for 40 years was editor of the nondenominational *Christian Herald*. Dr. Poling took a liberal stand on some issues, but often stirred the wrath of liberals over his independent stand on others. A typical incident occurred two years ago, when the National Council of Churches, claiming to speak for a majority of Protestant church members, adopted a resolution favoring the admission of Communist China to the UN and the granting of US diplomatic recognition to the Peiping regime.

Dr. Poling made a private poll of individual American Protestant clergymen on this historic question, with significant results. Of those responding, 72.9% of the ministers opposed the admission of Red China to the UN; 93.7% opposed the expulsion of the Republic of China from the UN; 71.4% opposed any diplomatic recognition of Peiping. Clearly the NCC resolution did not reflect the opinion of American Protestantism.

The liberal magazine *Christian Century* charged that the poll was a "contrived consensus" and not a reliable indicator. Dr. Poling replied: "My Bible says, love your enemies. My Bible does not say, join your enemies, promote your enemies, strengthen their cause... If their cause is evil, finally we would injure them as well as ourselves by promoting it. There is nothing soft about God's love as revealed in Jesus Christ. It took Him to a cross."

The foregoing incident is rehearsed in *The Protestant Revolt*, an important new book by James DeForest Murch. In his book Dr. Murch tells of the revolt against the National Council that is spreading among Protestant churches. He shows how the Liberal Establishment, working through councils of churches, is promoting moral and spiritual decay in America, and reports the manner in which Baptists, Methodists, Presbyterians, Lutherans, and other groups, including Pentecostals, have arisen to oppose the spreading Super-Church.

In his book Dr. Murch gives a detailed survey of the extent of evangelicalism in America. He lists, for example, the many mission boards, youth organizations, inter-church associations, etc., which operate outside the National Council.

He adds up the membership of the Protestant denominations affiliated with the National Council and compares this with the total of those not affiliated (roughly 38 million and 29 million, respectively); then he shows how at least 20% of the members in the affiliated denominations are disaffected and actually opposed to the National Council. In this way he reduces the total Protestants in the National Council to 31 million, compared to 37 million who actually do not support it.

The book reveals some long-suppressed facts about the church situation in America. It calls for Christians to separate themselves from "a leadership that denies the credibility and authority of the Holy Scriptures; that substitutes naturalism for supernaturalism; that prefers Freudian psychological treatments to the saving Gospel; that promotes a socialistic Utopia instead of the biblical Kingdom of God; that seeks truth in the vain philosophies and theologies of men rather than in the infallible Word of God."

—R.C.C.

* * *

THE PROTESTANT REVOLT, by James DeForest Murch, is published by Crestwood Books. 326 pages. Flexible cover, \$3.95. Hard cover, \$5.95. Order from: Gospel Publishing House, 1445 Boonville Avenue, Springfield, Missouri 65802.

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THE PENTECOSTAL EVANGEL
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WITH OUR COUNTRY in the midst of a great upheaval in morals and standards of propriety, many young people in the church are asking, "What is worldliness anyway?" The implication is that since some things once generally considered wrong are now no longer so regarded, perhaps nothing is really worldly after all.

But there is such a thing as worldliness, and it was defined nearly 2,000 years ago in terms that still need little explanation. You will find the definition in 1 John 2:15-17. The passage opens with the injunction, "Love not the world, neither the things that are in the world." In verse 16, the writer, under the inspiration of the Holy Spirit, defines worldliness in terms of three principles of behavior. There is no list of worldly *things*, for customs change from time to time and from culture to culture. Had John composed a list of things that are worldly, it would have served only for a short time. Yet the principles he laid down are as applicable today as they were the day they were written.

The first principle of worldliness is that it involves the "lust of the flesh." When the satisfaction of unbridled desires becomes the motive in life, we behave in a worldly manner. Our whole society is shot through with this principle of self-gratification.

Newsweek magazine for November 13, 1967, carried an article on what it termed the "permissive society." According to the author, hedonism—the idea that pleasure is the chief good in life—is rapidly becoming the prevalent philosophy. According to God's Word, whoever allows this principle of pleasure to govern his life, whether it is apparent to others or not, is behaving in a worldly manner. Such living is contrary to Christ's standards for His followers: "Let him deny himself..."

The second principle, that of obeying "the lust of the eyes," also refers to unchecked desires that are self-oriented. This philosophy says, "Anything that pleases me I have a right to do." Our easy-payment economy encourages us to disregard the cost or propriety of an item that attracts us. Thrill now—pay later! What matters is not whether the action or object is proper, necessary, or helpful, but only whether we want it. The increasingly open immorality of our culture operates on this principle.

But more than outward acts are prompted by this

Larry W. Hurtado is instructor in Bible at Central Bible College, Springfield, Missouri.

principle. Our thought life can be affected seriously by it. Some years ago a popular song encouraged immoral thoughts or looks because, after all, you couldn't be jailed for them. While that may be so, Jesus warned that one could go to hell for adulterous and murderous thoughts and looks. He knew that these are the beginning of evil deeds. "As a man thinketh in his heart, so is he."

The thoughts and desires that are governed by "the lust of the eye" are worldliness in the truest sense. We are not necessarily holy only because we do or refrain from doing certain things, or because we do not wear immodest clothes, makeup, or gaudy jewelry. Worldliness begins in the desires and motives. "Thou desirest truth in the inward parts," David wrote in his prayer of repentance (Psalm 51:6).

A third principle is mentioned by John in verse 16: "The pride of life." The word translated *pride* here contains the thought of self-sufficiency which ignores God.

Perhaps the prime example of this type of life is that of the rich fool mentioned by our Lord in Luke 12. Jesus described him as "he that layeth up treasure for himself, and is not rich toward God."

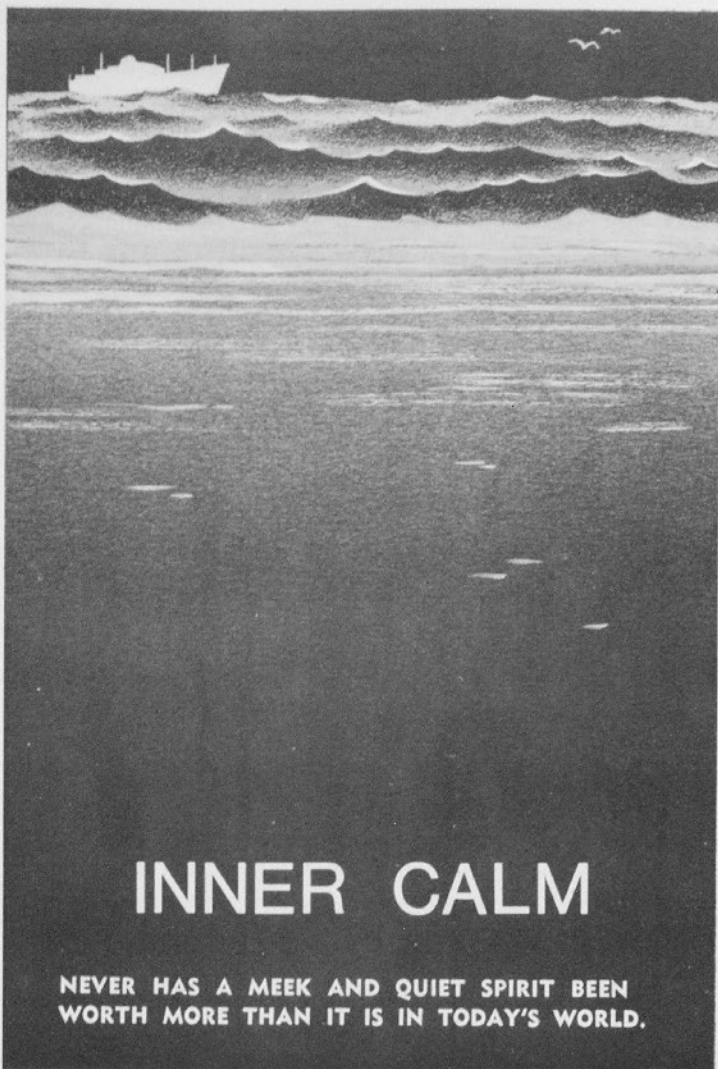
Not every person affected by this principle of behavior neglects God so openly. They may attend church and avoid those objects and actions against which their church takes a stand. Yet they are secretly living for material gain, success, and recognition. The will of God about how to budget their time, money, and effort is ignored. Call it what you will; the Bible calls it worldliness.

Let us examine our hearts in the presence of the Holy Spirit and see if we find any disposition toward these principles of worldly behavior. We must not think that because we observe the outward taboos of our church we have achieved inward holiness. Neither should we condemn others too quickly. Worldliness may be manifested externally, but its roots are in failure to live in obedience to Christ. Worldliness is to live under the influence of the principles of self-gratification listed in 1 John 2:15, 16. It is to obey the unbridled lusts of the flesh, to follow the unchecked desire of the eyes, or to live in a self-sufficient pride that ignores God.

Worldliness is the road to spiritual barrenness and death, for "the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

A WARNING ON WORLDLINESS

By LARRY W. HURTADO



By ERNEST S. WILLIAMS

THE MOB AT EPHESUS represents the excited, disturbed spirit. Out of their excitement "the whole city was filled with confusion." Their cry was, "Great is Diana of the Ephesians," their irresponsible judgment causing some to cry one thing, and some another. (See Acts 19:23-41.)

One must avoid a mob spirit in his religion. When it is aroused, it is blind to reason. Neither an individual nor a group is capable of sound judgment when under such influence.

And the mob spirit is contagious. Look at a political meeting. If the meeting is well planned, the speaker most capable of presenting facts is the first speaker. His duty is to appeal to reason. The one who speaks last is selected because of his ability to appeal to sentiment and raise the emotions of the people. He is often admired above the one who has given them material worth weighing because he appeals to that by which people are most easily brought to action, the emotions. Then out of the excitement anything can happen.

Emotions must have a large place in religion also. It is unwise for staid ecclesiastics with their cold reasoning to criticize those who produce emotions. Who ever gave forth greater logic than our Lord Jesus? His doctrine will stand at the highest in the list as long as time shall last. He knew also that people carried by emotions were usually fickle. Did He not discern that many who followed Him were doing so because He had wrought a

great miracle, feeding them with the loaves and fishes? When He told them to labor not for the meat that perishes, but for the meat that endures unto everlasting life, from that time many of His disciples went back and walked no more with Him. They were emotional followers.

Yet Jesus encouraged and honored emotions. What other than emotions caused women to bring their little children to Him to bless? These mothers were emotional even though their emotions were not of the noisy kind.

Was not emotion mixed with earnest desire and faith when blind Bartimeus insisted on crying aloud, "Have mercy on me"? And did not his emotions form a part of the quality which caused our Lord to grant him his request by restoring his sight?

More outstanding was the manifestation of emotion when our Saviour rode into Jerusalem on the ass. Branches and clothing were strewn in the road before Him, high-sounding hosannas welcomed His approach.

The staid Pharisees thought the display of feelings out of harmony with sensible decorum. But what said Jesus? "If these should hold their peace, the stones would immediately cry out." Christianity is blessed with emotion, and were men to refuse to give glory to their Maker, such glory would have to come from some source—even from inanimate nature if such were required.

But let us not think emotions are everything. They may be most deceiving. An outstanding example of this is found in the jubilant worship of the Israelites as they danced around the golden calf. Before they entered into such degraded worship, they had enjoyed a real revival. They had been delivered from Egypt through Passover blood and rejoiced enthusiastically when they had been guided safely through the Red Sea. At the sea they had rejoiced emotionally and acceptably. Unfortunately character and inward poise had not kept pace with outward expression. By the time Moses went up into the Mount to receive the Law, emotions without corresponding character found them worshipping the calf.

They had begun in the Spirit; they had deteriorated entirely into the flesh. They danced similarly when they rejoiced at the Red Sea, but the actuating influence and the object and purpose were entirely different. At the Red Sea, they had rejoiced to the glory of God; before the calf, they danced to their shame.

God's Word speaks of the value of a "meek and quiet spirit" (1 Peter 3:4). We do not believe a quiet spirit necessarily means a silent spirit. It means a calm, firm, staid, and poised inner fortitude. The exact meaning according to *Young's Concordance* is "mild, tranquil, gentle." In some places in the Scriptures, the word *quiet* means "at ease, at rest."

What we would covet for all God's children is the blessings which attend a meek and quiet spirit. He who is blessed with Biblical quietude is mild. He does not blurt out harsh and denunciatory statements which wound other souls. He also is tranquil, unruffled, gentle, at ease, and at rest.

When I was a boy, I worked one summer for a grocer who owned several houses. I remember once when he had a man doing some repair work on one of the houses. My employer took me with him to see how things were progressing. When we had arrived at the house, he kindly told the carpenter that he wished him to do a certain work

differently from the way he was doing it. The man became vexed. He threw down his hammer in a fit of anger, declaring that no one could please such a man as he.

I expected him to be dismissed from his job immediately, but to my surprise my employer did not become a bit ruffled. He calmly said he did not wish the man to quit, and in a few moments all seemed to be going well. The employer, by far the greater man, took what looked like a humiliating position.

When it was all over and I was near the man employed with my employer gone, he said to me, "That is the way to do it. Let them know they can't ride over you."

Did this impress me with admiration? No. I could not but contrast the action of this hireling with the man by whom he was hired.

Whether the grocer was right or wrong in not dismissing the other man immediately, he showed himself a man possessed with an inward calm. He was such a one as is referred to with admiration in Ecclesiastes: "The words of wise men are heard in quiet more than the cry of him that ruleth among fools." Noise and clamor may satisfy unthinking fools; a meek and quiet spirit satisfies the thoughtful.


Quietness and peace are much the same. When a body of water is calm and restful, we speak of it as quiet. We also liken it to peace and rest. When it is stormy, it is spoken of as being boisterous and restless. It lacks the quiet and the calm. It was in this sense that Solomon wrote when he said, "Better is a handful with quietness, than both the hands full with travail and vexation of spirit."

Worry, anxiety, and inward vexation are the opposites of a quiet spirit. Many are the things to provoke unrest and induce ruffled feelings or produce desires which cannot be satisfied. Happy is he who has learned that "godliness with contentment is great gain." He is traveling on the praiseful highway of quietness and peace.

Quietness, mildness, tranquility, and rest are not perfected at once. It is exhorted that "ye study to be quiet." One needs to think on these things. When a person finds himself in a state of excitement, confusion, or unrest, he needs to get off alone and meditate, to look to God for a supply of quietness which He gives: for "when he giveth quietness, who then can make trouble?"

It is as much the will of God for us to have this inner calm as it is for us not to steal. Worship from such a source has a richness which makes others hunger after God. Where it is lacking, such things as shouting, singing, praying may be full of enthusiasm, but they are harsh and lack the mellowness that melts the soul down before God. The quiet soul, blessed with tranquility within, may pray or praise aloud. In such praise there is fragrance, richness of worship that radiates blessing to all around.

Have you heard persons whose worship seemed sincere yet it grated on your finer instincts? It might be that you were out of tune. It might again be that it came from a sincere struggling soul which lacked the "ornament of a meek and quiet spirit."

When we have God's poise within, we are not likely to be upset even when all about is filled with confusion. May we make it the study and prayer of our hearts that we possess such meekness and quietness of spirit. This, in the sight of God, is of great price. 

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Please explain the difference between prophets and teachers (1 Corinthians 12:28).

Prophets are preachers, heralds of truth, calling men to repentance, warning against violating the law of God, and proclaiming the blessings of obedience. Young's *Analytical Concordance* defines the term *prophesy* as "to publicly expound."

A teacher is one who "causes to understand" or "directs." (See 2 Chronicles 15:3.) A prophet stimulates interest in a subject. A teacher develops and explains it more thoroughly.

Luke 21:23 says, "But woe unto them that are with child, and to them that give suck, in those days." Does this mean that mothers of young children and expectant mothers will be condemned when Jesus comes?

The context shows that Jesus was not speaking concerning His coming for the Church. It is a warning concerning the destruction of Jerusalem. Jesus said, "When ye shall see Jerusalem compassed with armies . . . then let them which are in Judea flee to the mountains." The "woe unto them that are with child, and to them that give suck," merely sets forth the added difficulty and burden which these conditions would impose upon these women of Jerusalem seeking to escape (Luke 21:20-24).

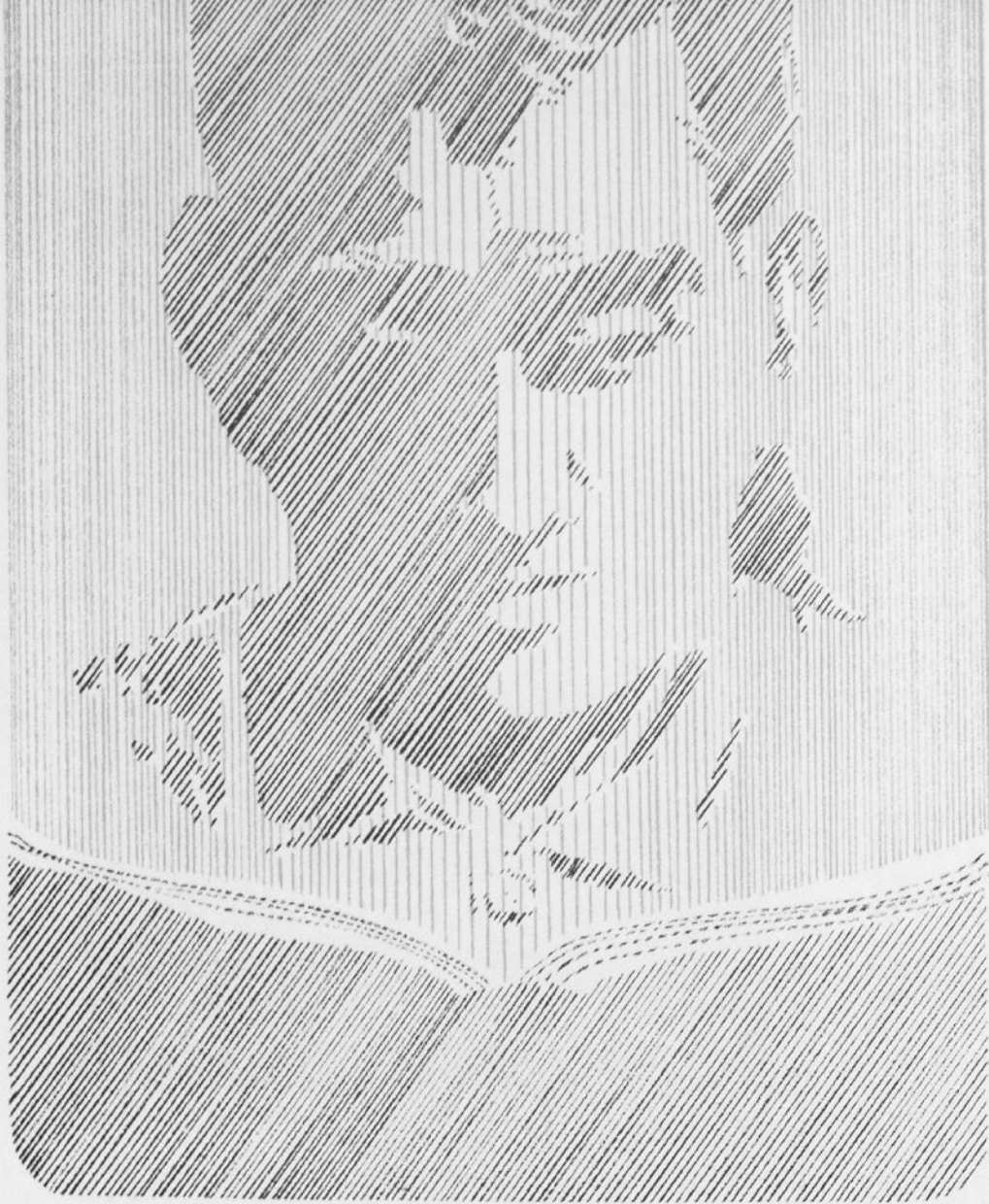
Why did Jesus say to Peter, "When thou art converted, strengthen thy brethren"? (Luke 22:23). According to Luke 10:20, the 70 had their names written in heaven. Had Peter not already been saved?

When Jesus said to Peter, "When thou art converted," He was thinking ahead to the time when Peter would deny Him. Just as He could foresee the denial, so He also knew Peter would repent and become a faithful follower of Him and a leader of others. So He said, "When thou art converted [meaning, turning again], strengthen thy brethren."

What do you think Paul meant when he wrote that a woman's hair is given her for a covering? (1 Corinthians 11:15).

Paul said that if a woman have long hair, it is a glory to her, but women do not seem to appreciate this today. Paul indicated also that she should have a covering over her head. It was the custom in those days for women to wear veils over their faces when in public, a custom still practiced in Mohammedan countries. For a woman to appear in public unveiled raised a question as to her purity. It may be (though I am not sure) that some women, thinking themselves free from bondage to custom, since they were now Christians, wished to throw the veil aside. Paul said, "Then let them be shorn" (as a man might shear a sheep), thus setting them forth as women of ill repute. No longer do we have the custom of wearing a veil, and the custom of wearing long hair is now departing also.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



HOW TO TEACH THE BIBLE

By JAMES H. McCONKEY

DO YOU REALIZE there is a perfect way of teaching the Word? If you would know it, turn to the teaching method of our Lord Jesus Christ. Because He fashioned the human mind and is Himself the Truth, He must know the method of imparting truth as no other can.

Let us take one of His great messages, analyze it, and see if we can discover the perfect method of the perfect Teacher.

Notice His warning against anxious care, found in the familiar passage of Matthew 6:25-34. A casual reading of this great passage will show that our Lord's method of teaching was a marvelously simple, threefold method. And it is this: state, illustrate, apply.

First He states the great truth which He is about to teach, namely, an earnest warning against anxious care. Then His whole matchless message is made up almost entirely of three wondrously simple illustrations: the fowls of the air, the cubit of stature, and the lilies of the field. Finally He proceeds to searchingly apply the truth to the consciences and lives of His hearers.

Let us examine in their order these striking highlights of Christ's teaching.

STATE

Take, for example, a great text like John 3:16: "For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life." State the separate truths the text contains. Then note how rich are its contents:

God is love.

God loves the world.

Love gives.

Love gives its best.

Love gives its all.

Ours is a "whosoever gospel."

Belief in Christ is necessary to salvation.

Men are perishing without Christ.

Faith in Christ brings everlasting life.

Take this analytic attitude toward the great texts of Scripture. State the great truths of the text as best you can phrase them. Not only will you thus clarify the truth to your hearers, but the practice of so stating truth will be a mental and spiritual discipline of the very finest type for you as a teacher.

ILLUSTRATE

You state the truth. But suppose it isn't clear to your hearer. Then you must take the next great step in Christ's teaching method: illustrate.

What is an illustration? The derivation of the word will greatly help us here. It comes from two words—*in* and *lustro*, meaning "to shine." An illustration takes an un-

familiar truth and makes the light "shine in" upon it by comparing it with a familiar truth.

The use of an apt illustration is like touching an electric switch in a dark room. It floods the whole situation with light.

Illustration is the application by the teacher of one of the greatest laws of the human mind, that of association of ideas. By this great law we lay hold of an appropriate truth which is unfamiliar and unpossessed by linking it up with that which we already know and possess. This is one of the great laws by which the mind acquires knowledge.

I had a college classmate who was the father of a sweet, bright little girl. I was visiting in his home when this incident occurred: Grandma was out in the kitchen shelling peas. Helen's mother didn't know where Grandma was, so she asked Helen.

"She's out in the kitchen. Mamma."

"And what is she doing?"

"She's unbuttoning the peas."

Helen wasn't familiar with the word for shelling or podding peas. But she had often noticed that when pea pods were opened, the peas lay exactly like buttons. So Helen took that which was familiar to her and used it to describe an unfamiliar term. Then when her mother explained that "unbuttoning peas" meant "shelling" peas, the child immediately understood the new term.

Here are some suggestions about illustrations:

1. *Illustrations vary in value.* For the teacher of the Word the most valuable illustrations are those from the Word itself. When your message is made up of statements from the Word and is illuminated by illustrations from the same Word, it immensely multiplies its value and preciousness to the hearer. So in teaching the Word of God, seek to strengthen your message by illustrating from the inspired Word.

2. *Illustrations should be simple.* How marvelously true is this of those used by the Master himself. The sky, the sea, the shore, the pearls, the treasure in the field, the lost coin, the wandering son, the fishes of the sea, the fowls of the air, the lilies of the field—all these are so amazingly simple that the mind of any intelligent child can grasp them with ease. Other things being equal, the simpler an illustration is, the more valuable it is, for it enters the mind with the least friction and, becomes that much more valuable an instrument to clearly convey the thought to the listener.

3. *Illustrations should be familiar.* That is, they should be familiar to the class of people to whom they are being given. It would not be good teaching to use railroad illustrations when speaking to sailors. The choice of an illustration adapted to the mind and the experience of the hearer is of great importance.

I knew a man who was a great teacher of the Word and an earnest, persistent worker for souls. He was on a vacation by the seashore one summer and became acquainted with some fishermen. One of these men was not a Christian, and my friend cultivated his acquaintance especially and pressed upon him the claims of the gospel. One day he was walking along the shore and came across his fisherman friend busy with his nets. "John," said he, "what fish are hardest to catch?"

"Mullet," promptly replied the fisherman.

"Why?"

"Because they back out of the net."

"Well, John, don't be a mullet." The thrust went straight home to its mark and was used of the Spirit to bring the man to a decision for Christ. Drawn as it was right from his own fisherman life, this illustration fitted his case perfectly and did its work.

APPLY

What is the use of mixing a cake unless you bake it? What is the use of sharpening a sword unless you use it? What is the use to state and illustrate unless you also apply it to the conscience of the reader?

Here we reach the last point in Christ's method of teaching. In this great sermon on anxious care note how searchingly He applies it to His listeners. See how constantly He plays upon this second person pronoun.

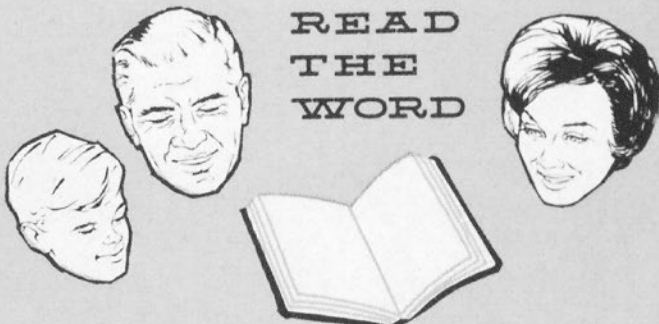
Here also we should imitate Him and not fail to press home tenderly, searchingly, yet lovingly the great truths we have been permitted to teach—remembering always that the Spirit of God is faithfully witnessing in hearts to the words of God we have been permitted to speak.

I once heard a gifted preacher speak to children. His sermon was only five minutes long. But it was a masterpiece. And it was such because this preacher had mastered the Master's art of preaching. His statement was that we had to put something in to get something out of life. His illustration was perfect. He cited the old country well—something the children in his audience were familiar with. A child goes to it with a pail for water. He pumps and pumps, but no water comes. The leather valve of the pump socket has grown dry, and the water has leaked out. So the child's mother comes out and pours in a can of water. Then a few strokes of the handle and the water spouts out.

The preacher admonished the children whenever they saw an old well to remember that they must put something into life if they would get anything out.

That five-minute message will linger a lifetime in the memories and hearts of all who heard it. Why? Because it perfectly followed the Master's art of teaching-preaching. It stated with simplicity; it illustrated with graphic familiarity; it applied with direct earnestness to the lives of those in the speaker's presence.

—Christianity



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF MARCH 24-31

Sunday ..	Psalms 145, 146	Thursday	Proverbs 3, 4
Monday ..	Psalms 147, 148	Friday	Proverbs 5, 6
Tuesday ..	Psalms 149, 150	Saturday	Proverbs 7, 8
Wednesday ..	Proverbs 1, 2	Sunday	Proverbs 9, 10

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Proverbs 3:19).

THE LITTLE BOSTON PENTECOSTAL TABERNACLE, an American Indian church on the Port Gamble Indian Reservation, in Washington, had a unique beginning. Harry Fulton, senior deacon of this assembly, recalls how he, Fred Wellman, and Cliff Blevins picked 36 sacks of oysters on the beach at Port Gamble and sold them to raise the first money for the lumber to build a place of worship.

God blessed this act of faith, and soon money and other supplies were coming regularly from many different sources. Lumber for the shakes was cut from cedar logs that high tides pushed on to the beach.

Vivian Matson, pastor here for 11 years, had shared her vision of a church building with the Klallam Indians, and soon they erected a neat building on the reservation at Little Boston. Besides the sanctuary, there are four Sunday school classrooms, a pastor's study, a nursery, a fellowship room with kitchen facilities, and sleeping quarters for visiting missionaries and evangelists.

Most of the present church members became well grounded in the Word of God during Sister Matson's ministry. Roy Wassel succeeded her; and later Alvin Oya became the pastor. The next pastor, Ray Walden, built the three-bedroom parsonage from a Navy project house (prefabricated dwelling), moving it here by sections on a huge truck. Other pastors, including Cecil Henderson, William Ulin (chairman of the American Indian Fellowship of the District), Richard Potter, Ed Brothers and I have followed.

Approximately 200 people live in the Klallam Indian Village of Little Boston, situated on the shores of the greyish-blue waters of Port Gamble Bay. One weather-stained frame cabin with a shake roof and a few gray cedar posts of other cabin foundations are the only re-



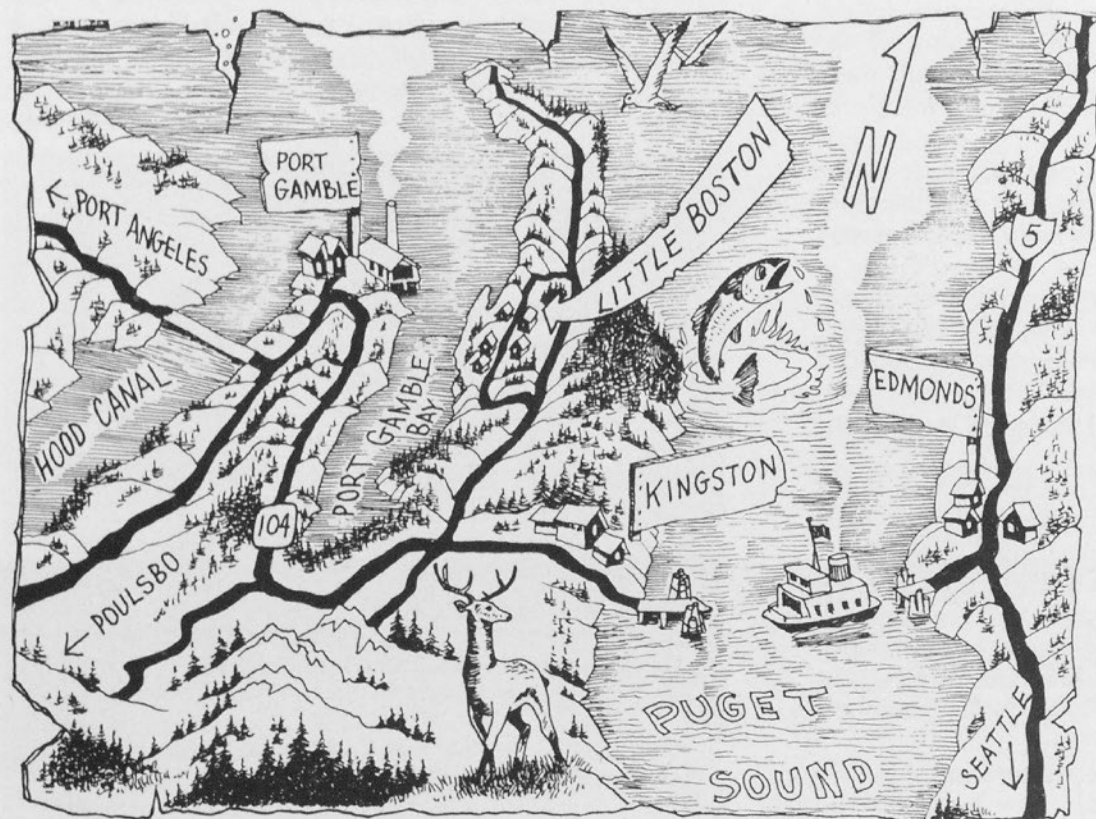
Tall firs, hemlocks, and white-barked alders cast their shadows on the Little Boston Pentecostal Tabernacle situated on the Klallam Indian Reservation in Washington.

mindings of the little village where the old-timers lived.

A trickling stream of clear water runs down the hill and empties into the bay. Now the village of Little Boston with its two churches, one community hall, and several frame houses lines the shore upon the bank. From the beach this is reached by trails through the spruce, fir, and alder forests or by driving in low gear up a winding, sandy road.

The beaches of Port Gamble give cockles, little necks, the big horse clams, and oysters when the tide is low. The old Indian saying is still true today that "when the tide is out, the table is set." The surrounding waters provide salmon, cod, and smelt.

Clambakes on the beach are common. The procedure for such an occasion is as follows: First, one of the Indians scoops out a hole in the sand, and then several help carry stones to the area. After carefully placing the stones into the hollow, they build a fire of driftwood on them. When the fire has burned out and the stones



from
oysters
to
altars

By ESKO RENTOLA

are still hot, the clams and oysters, which were dug at low tide, are dumped over the sizzling stones. The pile of tempting sea food is covered with seaweed; and after 30 minutes of steaming, the delicious clams and oysters are ready for eating from the shell.

We follow our regular church Memorial Day Clam-bake with a time of singing, testimonies, and preaching.

Most of the homes in Little Boston are heated by wood stoves. The driftwood off the beach and the nearby forests provide the winter fuel. Since there are no tele-phones in the village, a person can contact the outside world only by letter or by driving about eight miles to the nearest small community of Kingston, which has a phone. It is located on the shores of Puget Sound where a ferry commutes to Edmonds across the water.

All transportation from the north to Little Boston is by ferry and auto. Roads from the single blacktop road to the homes on the bank are dirt and gravel, and a few miles consist of dirt roads only.

In the summer the women and children go berrypicking. The forest provides deer and elk for the hunter.

Floyd Jones (Indian) is chairman of the Klallam Tribe, as well as pastor of the other Pentecostal church on the reservation. Our churches cooperate for special services. A few Indian people from Port Gamble and Suquamish also attend our church.

The parents of the children who attend our Sunday school present a challenge to us. Recently we acquired a Speed-the-Light bus, and our Sunday school average has increased to better than 60. We hope to reach more and more of the Klallam Indians living within a 10- and 15-mile radius of Little Boston. How grateful we are for the bus.


The church has an active WMC group. They prepared quilts for Christmas distribution to each family, and they often serve fellowship meeting meals. They make curtains for the windows and drapes for the classroom doors and send packages of cookies and candy to members of our village serving in the Armed Forces and to those who are attending schools of higher learning away from home. The WMC's also spend much time in Bible study and prayer.

We recently activated our C. A. group. Again the bus has been a help, for it provides transportation for our little group of between 20 and 30 young people.

During a recent revival with an Indian evangelist, several young people and several adults were saved. The parents of eight children were among them, and now they faithfully attend Sunday school with their family.

Some of the people have been healed and testify of the goodness of the Lord. One brother with a heart condition and high blood pressure received immediate deliverance during a Sunday morning service.

A few of the Indians who work in the sawmill across the Port Gamble Bay from Little Boston help the local church and pastor with their tithes. (Some of the Indians row their boats across the bay to go to work in the mill.) Often the Indian people bring venison, salmon, cod, clams, and oysters to their pastors. So the Lord does provide in many ways in this picturesque northwestern Klallam Indian village.

We anticipate seeing many more souls open their hearts to the Saviour in the future. We will appreciate your prayerful support of our ministry. 



The Esko Rentola family.



The children of the Little Boston Indian church enjoy their ride to Sunday school in the STL bus the church recently acquired. Before, the children had to walk quite a distance, so some of them were not coming regularly. When the lower photo was taken, the Sunday school attendance had climbed to 62.





CBC—School for the Deaf students (left to right): Haruhiko Yamasaki, Foo Wan Kee, and Arsenio Villanueva, are saying "love of Jesus" in the language of signs.

THE DEAF ARE 'HEARING' THE GOSPEL

By HARRY BROTZMAN JR.

Coordinator of the Deaf and Blind Ministries

MANY DEAF ARE "HEARING" the full gospel today due to the efforts of 47 appointed home missionaries and at least that many layworkers who have prepared themselves for this ministry. These dedicated workers regularly minister to 105 deaf groups over the nation. Numbers of deaf are finding Christ as Saviour, and many are receiving the baptism in the Holy Spirit.

Jesus once said to John's disciples, "Go your way and tell . . . what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, *the deaf hear. . .*" (Luke 7:22). This admonition is applicable to qualified Christian workers today.

The Home Missions Department constantly is seeking to "tell" the good news to the neglected groups, to expand its outreach in nine Special Ministry fields, one of which is the deaf. Deaf students are preparing themselves for ministry at Central Bible College—School for the Deaf in Springfield, Missouri, which now offers a three-year training program. Also, hearing students have the priv-

ilege of learning the language of signs in regular classes at several Assemblies of God colleges. Many hearing graduates who have taken such courses are now interpreters for the deaf in various churches.

Some of our workers minister in state schools for the deaf. We have an Assemblies of God chaplain at Gallaudet College in Washington, D.C., the only college for the deaf in the world.

Attendance at the national biennial deaf convention in Springfield, Missouri, (see below) continues to increase. Six summer camps are conducted for the deaf. God is blessing our ministry to the deaf and the blind for whom so little spiritual food has been prepared in the past.

Over 100 Assemblies of God churches have now provided facilities for the deaf where they may have their own services with their own ministers. For some special church services, the deaf meet with the hearing congregations in the main auditoriums, and their ministers or other designated persons interpret for them.



Grace Ketterman

DEAF FELLOWSHIP CONVENTION TO FEATURE WORKSHOPS

THE EXECUTIVE DIRECTOR of a maternity home for unwed mothers in Kansas City, Missouri, Mrs. Grace H. Ketterman, M.D., will be a featured speaker at the 1968 biennial Assemblies of God Deaf Fellowship Convention, sponsored by the Home Missions Department, in Springfield, Missouri, April 3-7.

Mrs. Ketterman, a Christian doctor, will present a lecture entitled "Pastor and People" to missionaries attending the convention.

Dr. Ketterman has served as clinical director of the Kansas City-Wyandotte County Public Health Department, as supervisor of child psychiatry of the Western Missouri Health Hospital, and as staff consultant for the Department of Pediatrics of the Kansas City General Hospital. She also has conducted a private pediatric practice in Kansas City.

The convention will divide into two units for day sessions—a missionaries retreat held at the Assemblies

of God Headquarters and a laymen's conference at Central Bible College. Both groups will combine for evening and several other sessions.

Harry Brotzman Jr., national coordinator of the deaf and blind ministries of the Home Missions Department, is convention director.

The combined opening rally will be held in the Assemblies of God Headquarters auditorium at 7:30 p.m. with Croft Pentz, Elizabeth, New Jersey, minister to the deaf, as speaker. Combined rallies also will be conducted on Thursday and Friday with T. F. Zimmerman, General Superintendent of the Assemblies of God; and Thomas Goulder, Assemblies of God chaplain, Gallaudet College, Washington, D.C., as speakers.

Chas. W. H. Scott, executive director of Home Missions, will be the featured speaker for a banquet for home missionaries, laymen, and home missions leaders in the headquarters cafeteria on April 6.

The missionaries retreat and laymen's conference will include the following combined activities: Open House at CBC—School for the Deaf; a CBC chapel service at which Ed Granholm, a missionary to the deaf, will speak, a tour of the headquarters building; a message, "The Deaf Challenge," by Harry Brotzman Jr.; and a concluding communion service on April 7 with Bea Berry, minister to the deaf in Riverside, Calif., as speaker. A feature of that service will be a pantomime, "Sunday School and Church" by Robert Nathan, a deaf missionary from Flint, Michigan.

Twenty new deaf groups were formed during 1965-1966. About 420 deaf people were saved during that period, and 63 received the baptism in the Holy Spirit.


The Home Missions Department prepares a Sunday school quarterly especially for the deaf and a quarterly magazine, *The Silent Ambassador*.

Thousands of deaf in the United States and Puerto Rico, however, have not yet had the opportunity to "hear" the gospel story, for there are no church services conducted in the language of signs in their areas. Presently, 22 states are still without Assemblies of God ministers to the deaf!

Through regular monthly missions offerings of churches and individuals the National Home Missions Department is attempting to place ministers to the neglected deaf in these states, send literature to the deaf written in a vocabulary they can understand, and assist young people preparing for the deaf ministry in Central Bible College—School for the Deaf.

A number of churches are now providing partial or full monthly support for home missionaries to the deaf in their areas.

Contributions for the support of missionaries to the deaf, clearly designated for the workers, should be sent to the National Department for World Ministries credit and for income tax purposes. (Offerings given direct to individuals are not tax deductible.) World Ministries credit also is allowed for any offerings for the *Deaf Ministry* or *Deaf Training* funds maintained by the National Department.

The Home Missions Department will be happy to provide further information on Assemblies of God deaf ministry and free brochures. 



Wesley W. Fleming

NOT ALL FORGET THE MEN BEHIND BARS

PRISON PARSON

By WARD M. TANNEBERG

AN UNUSUAL INTEREST and burden for "forgotten men" has been part of Wesley W. Fleming's pastoral and evangelistic career for many years. This burden has often taken Brother Fleming behind bars and into prison tanks for ministry and counsel with those who have flouted the law and find themselves paying the price.

In recent years, as pastor of First Assembly in Walla Walla, Washington, Wesley Fleming has found a greater opportunity for service in this field than ever before. In the fall of 1964 he was invited by the Washington State Penitentiary chaplain to conduct a special Bible class "inside the walls."

Beginning in December Pastor Fleming pioneered a one-hour Bible class every Thursday evening. Seven attended the first class meeting. Attendance now averages from 16 to 20 each week.

The class session is open to all inmates, and Brother Fleming is given complete freedom to conduct the session in whatever way the Lord leads. The Walla Walla First Assembly provides quarterlies and lesson materials for the inmates.

Pastor Fleming has also had several opportunities to minister in the early Sunday morning chapel services, both behind the walls as well as in the minimum security building. (The minimum security section is separate from the main prison area.)

Does such ministry pay off in spiritual dividends? Here is Pastor Fleming's own testimony:

"Not everyone proves out, for some are brought back for parole violation; but we are grateful to the Lord for those who go straight. I have had a number of men really get a true experience in Christ. A couple of former inmates who attended my classes are now out preaching the gospel!

"Many inmates are different from the people on the outside, of course, and God must grant wisdom in dealing with them. They are quick to detect whether you are there to help them or just for the novelty of something to do."

Men, have you forgotten to pray for these forgotten men?

—Reprinted by permission from *TEAM*.

* * *

Persons interested in beginning prison ministry should contact the Home Missions Department for free brochures giving valuable suggestions and information.


Each of the two conference groups will have separate daily devotional periods with special speakers.

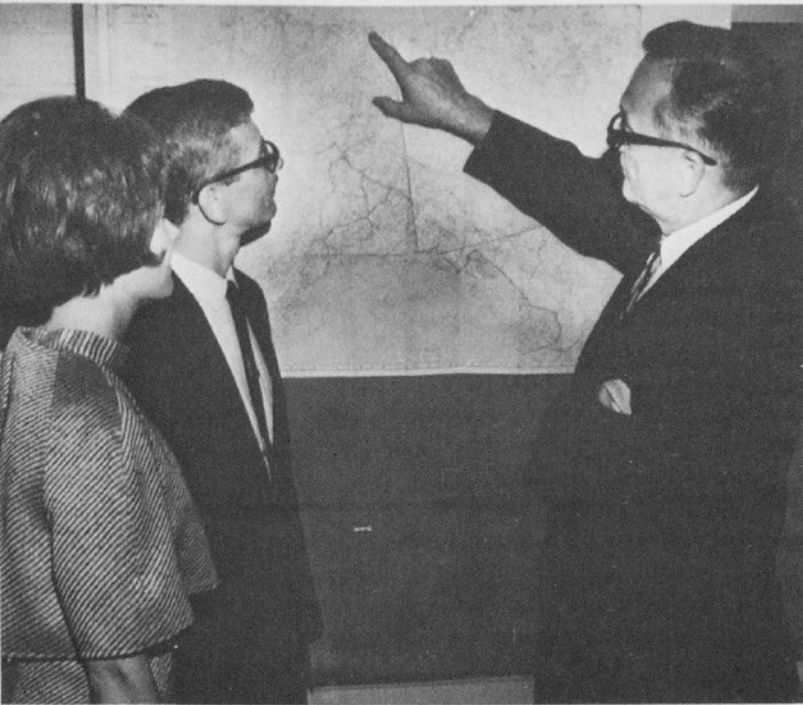
Special features of the missionaries retreat will be a lecture by Dr. Ketterman, group dynamics sessions with Tom Goulder, Croft Pentz, Lloyd Couch, and Ed Granholm, all ministers to the deaf, as leaders; messages by Chas. W. H. Scott, Curtis W. Ringness (national Home Missions secretary), and Ed Granholm; a breakfast for appointed home missionaries and home missions leaders; and a workshop on writing conducted by Ruth Lyon, Home Missions promotions editor.

The laymen's conference will include messages by June Pierce and Fern Nathan, missionaries to the deaf; group dynamics sessions with Lawrence Baity, Chester Hart, Bobbie Ellis, and Cecil Alms as leaders; a talk on "Effective Skits" by Mike Weldon; a fellowship hour; and a visit to the Ozarks.

Other special features of the convention will be presentations by deaf choirs and films of the deaf in the United States.

Reservations are being made for convention guests at the Empire Inn (North) and Bob Withers Inn. Rooms are \$6 and up per night for two persons. Registration fee (including convention insurance) is \$1. Guests should go directly to Bowie Hall lobby at Central Bible College upon arrival.

Attendance increases at every biennial deaf convention, reflecting the growing interest of the deaf in the full gospel. 



Sid and Beverly Williams look at map as Charles Denton points to Barter Island, the place where they are now teaching.

TEACHERS - PLUS: AN ARCTIC ADVENTURE

By HARRIS JANSEN

BARTER ISLAND probably won't be part of your next vacation trip. It's a forbidding outpost of ice and fog on the northernmost reaches of Alaska and the Western Hemisphere. But in that Arctic land two young people—one the daughter of missionaries, the other a U. S. Air Force veteran with service in Vietnam—are enjoying a wonderfully warm and exciting experience.

Sidney and Beverly Williams are a husband-and-wife team of schoolteachers for the Eskimo children of Kak-tovik, the native name for Barter Island. They are giving these children a very practical assist toward a better adult life; they are also fulfilling the Lord Jesus' call to witness for Him in the farthest reaches of the world.

It's not really surprising that Beverly and Sid would choose to use their talent and training as teachers among those in a less privileged culture. Beverly is the daughter of the Lawrence Olsons, Assemblies of God missionaries to Brazil. Having spent her first 16 years in Brazil, it is home to her. She actively assisted her parents in the work of the church and Sunday school of the mission.

Sid hails from Baton Rouge, Louisiana. For the past 10 or 12 years he had been impressed regarding missions work. Yet he never thought of it as what one generally terms normal missions activity.

This consciousness increased during his tour of duty in Vietnam. He was on duty at night so he usually had free time during the day to mingle with the Vietnamese. The people were friendly and anxious to talk with an American. Because the Christian population of Vietnam is small, he often had opportunity to give his testimony.

After his discharge from the Air Force, Sid and Beverly moved to Springfield, Missouri. Sid enrolled at Evangel College to earn his degree in elementary education; Beverly secured employment at the Assemblies of God Headquarters.

During Sid's junior year at Evangel, they learned through the Home Missions Department and MAPS

(Mobilization and Placement Service)* that the United States Civil Service Commission was accepting applications from qualified couples to teach in the U.S. Bureau of Indian Affairs schools in Alaska. They began to pray seriously about the opportunity and decided to apply.

There were exhaustive forms to complete, character and performance references to file, complete physical examinations—and weeks of waiting. Finally the word came: they had been approved. Beverly and Sid began preparing in earnest to go to Alaska.

* MAPS (Mobilization and Placement Service) is a ministry of the Assemblies of God Spiritual Life—Evangelism Commission

Beverly Williams sits at the piano as Faye Nusunginya, pastor's wife, prepares to sing.



Word on the actual location of their assignment came only a few days before they were to leave. However, since most Bureau of Indian Affairs schools are in remote regions, nearly all personal needs must be anticipated. One chore was planning and ordering a year's grocery supply in advance.

You can imagine their exhilaration as they began their adventure to Alaska. Months of plans were shaping into experience. They would be oriented regarding their teaching assignment at Mt. Edgecumbe, Alaska.

But what would it be like on Barter Island? Beverly had been told she would be the only white woman on the island. (When they arrived, they found there were two other white women.) The nearest touch to things American was the DEW Line (Distant Early Warning) station with its less than 100 men.

Underlying all feelings was the drive to serve the Lord as well as fulfill their teaching responsibilities. An Assemblies of God Eskimo mission is located on Barter Island. The pastor, an Eskimo, is Ned Nusunginya. (See *The Pentecostal Evangel*, December 31, 1967.)

Would they be received by the people at the mission? They called Brother Ned and related their hope of serving in the church. The pastor told them how he and the congregation had been praying for more than a year that God would send someone to help them.

On Sunday Brother Ned told the people their prayers had been answered as he introduced Beverly and Sid to the congregation. After the service a little lady hugged Beverly and tearfully said, "We pray for you long time. Now you here." And Beverly and Sid were humbled and thankful to realize that God had led them to become a part of that little flock in the Arctic reaches of our 49th state.


In the few months Beverly and Sid have been at Barter Island, they have found their niche in the mission there. Beverly is teaching a Sunday school class of about 20 young children. (Language is no problem since Eskimos are bilingual.)

Sid has started a young adult class. A most direct and immediate assist to the church is through financial sup-

port. Sid also is anxious to help in some repairs on the church building. The building sits on frozen mud, and during the summer thaw the rear of the building sinks farther into the mud.

The young couple's apartment has two bedrooms, paneled living room, bath, kitchen, and utility room—all tastefully furnished and decorated. The school is excellently equipped: projectors, filmstrips, microscope, duplicating machine, with colorful and modern desks and a set of library books for each room.

As Beverly and Sid have more time to become acquainted with the people and the area, opportunities for Christian witnessing will increase.

Beverly and Sid's opportunity is one of many. Through a vocation others may be able to share a Christian witness with a people who, like Brother Ned and his fold, are praying earnestly for someone to come and help them. Interested persons can contact the *Mobilization and Placement Service* of the Assemblies of God for additional information. 

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Members of the Sunday school class are: Pastor Ned Nusunginya (teaching), Faye Nusunginya, Sidney Williams, and Dorothy and Fred Gordon.



Arvin Glandon (standing at left) presents certificates for completing two training courses. All of the children in the picture are Sid Williams' pupils in the Kaktovik school.

DURING A RECENT VISIT to Yugoslavia, Paul Williscroft, missionary to Europe, talked with Ludwig Ullen, superintendent of the Pentecostal church in Yugoslavia, about the growth and needs of the work in that land.

PAUL WILLISCROFT: When was the Pentecostal work started in Yugoslavia?

LUDWIG ULLEN: Years ago some immigrants from Yugoslavia found Christ in a church in Waukegan, Illinois. They prayed earnestly that the gospel would be brought to their homeland. In 1933 Imre Mihok, whose wife was born in northern Yugoslavia, felt the burden of this land so strongly that he sold his home in Milwaukee and came to his wife's home village of Vescica. There he was allowed to conduct services in the home of Josef Novak. After about 30 converts had been baptized in water, Mr. Mihok had to return to America, and Josef Novak carried on the work.

WILLISCROFT: Was there any Pentecostal work in the country before that?

ULLEN: Actually the first services were held in 1905. A brother by the name of Schell came from Germany to northern Serbia. Some people were saved and baptized in the Holy Spirit, and the group increased until in 1930 there were about 300. By the beginning of World War II there were about 20 churches, but approximately half of them were among German people. The Germans all fled the country at the close of the war.

WILLISCROFT: What was the condition of the churches as a result of this and other upheavals due to the war?

ULLEN: Our work was like a house after a fire had swept through it. Only a framework remained. The German churches had made it their chief aim to reach German people. However, a few Croatish-speaking people had been converted.

A DAY OF OPPORTUNITY IN **YUGOSLAVIA**

An Interview by Missionary Paul Williscroft

WILLISCROFT: How did the work develop after this?

ULLEN: In 1947 the Vescica church called a conference. About 20 young men attended and returned to various cities and villages. Wherever a few believers were found, they began to conduct services. Shortly afterward, Peter Dautermann came to Osijek, near the Hungarian border, and helped the young men who were working in his area.

WILLISCROFT: How many new churches have been founded since the war?

ULLEN: About 40. Some small congregations from other groups came into our fellowship, so that now there are 60 churches.

WILLISCROFT: Are these churches distributed throughout the country?

ULLEN: Most of the churches are in the northeastern and northwestern parts of our land. Some of the larger

cities have churches, including the two largest—Belgrade and Zagreb. There is no work at all in the southern part of the country.

WILLISCROFT: Do you have many large cities without churches?

ULLEN: Four cities over 100,000, eleven over 50,000, a great many smaller cities and many thousands of villages are without Pentecostal churches.

WILLISCROFT: What are the possibilities of starting new churches?

ULLEN: Never have we had such opportunities as now. But there is one difficulty; the places where we hold meetings must be registered with the government. The registration is not hard to get once the meetinghouse is secured, but a special hall has to be found. Living quarters cannot be used for meetings, and halls or places that can be made into halls are difficult to find and very expensive.

WILLISCROFT: Do you have freedom

Ludwig Ullen (right) talks to members of his weekly Bible course conducted in Zagreb.



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Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802

to carry on the work now? How are present conditions in comparison to before the war?

ULLEN: There was no official freedom before the war. Our people confronted many difficulties in conducting services. But now we have exactly the same freedom as all other churches. We have complete liberty to carry on our program, provided our meeting places are registered with the government.

WILLISCROFT: You can start churches in any part of the country if you have a building?

ULLEN: That is true.

WILLISCROFT: Do you have young people who could be challenged to take up this responsibility?

ULLEN: Yes, we have many such young men, but they need training.

WILLISCROFT: Do you have any kind of training program?

ULLEN: We have only a correspondence course, which in my opinion is not enough. If these young men could attend Bible school, they would be much better trained.

WILLISCROFT: Do you see any possibility of getting young men into Bible school?

ULLEN: It is difficult for them to attend schools in other countries, for they have to learn the language of the country. Also, it is not possible to send money out of Yugoslavia. Our

young people have no way of supporting themselves in a foreign land or paying their way through school. Therefore, we are planning a short-term Bible school. The training they will receive will be limited, but we believe they will be challenged and guided to more study. We are greatly encouraged over the possibility of a short-term Bible school. It will be a great help to us.

WILLISCROFT: How do you see the opportunities in your land now for expanding the work?

ULLEN: Our great need is for trained young men to establish and build up the churches. In the past four

years we were unable to continue the work in 10 places where we had registered meetings because we did not have workers to put into these places. We have good freedom to carry on our work. No opposition or persecution of any kind is tolerated by one church against another, and no article or news item is permitted in newspapers or magazines against any church organization. This is our day of opportunity, and we need to take advantage of it.

* * *

About \$1,000 is needed to help cover the cost of this short-term Bible school. If you would like to share in this need, send an offering to the Foreign Missions Department.

Brother Williscroft (second from left) and his wife (center) with young people in Belgrade.



Brother Ullen says our young men need a short-term Bible school.



Many people attended the conference in Osijek.





CHRISTIAN STEADFASTNESS

Sunday School Lesson for March 31, 1968
JUDE 3-8, 17-25

BY J. BASHFORD BISHOP

JUDE HAD PLANNED TO WRITE a doctrinal treatise on the general subject of salvation when he received news that the churches were being invaded by false teachers. They were not only "denying our only Master and Lord" (ASV), but were leading the people to think that the grace of God gave them license to indulge in the worst kinds of sin. Upon receiving this news Jude immediately wrote the letter before us—a fiery, impassioned letter in which he vehemently denounced these apostate teachers and at the same time displayed an affectionate concern for true believers.

THE SALUTATION (vv. 1, 2)

1. *A threefold state of grace*: "Called...beloved in God the Father...kept for Jesus Christ" (ASV). Here in a nutshell is God's eternal purpose for the believer.

2. *A threefold blessing invoked*: "Mercy...peace...love." Mercy is the divine favor of God toward the undeserving. Peace is the result of a right relationship toward God and man. Love is the deepest need and most

wonderful possession of the child of God—the consciousness of God's love for him.

THE PURPOSE (vv. 3, 4)

"Contend earnestly for the faith which was once for all delivered unto the saints" (ASV). This truth was to be defended and adhered to in the face of the damnable doctrines being taught by apostate teachers.

THE DOOM OF FALSE TEACHERS (vv. 5-16)

Jude devoted the main portion of his letter to a description of the character of the false teachers and the certainty of their punishment. He used six Old Testament examples to show that sins, the same in principle as those being committed by these apostate teachers, resulted in judgment.

First, the Israelites were saved from Egypt but later were destroyed through unbelief. Likewise, the source of sin in these false teachers was unbelief.

The second example was the "angels which kept not their first estate" (v. 6). There is much we do not know concerning the meaning of this statement. However, this much is clear: no high position renders one immune to sin, nor does it confer special privilege to sin.

Sodom and Gomorrah were destroyed because of the same kind of immorality that the false teachers were seeking to introduce into the churches in Jude's day.

Cain, Balaam, and Korah were held up as examples because each was guilty of some specific sin of which the apostate teachers were guilty. Cain took a wrong "way"—a way of worship contrary to that revealed by God. Balaam, in order to get money, caused Israel to be led into immorality. Korah, like these men, contradicted God's Word, opposed His order, and was destroyed.

Finally, Enoch was cited, for even in his day there were wicked men like those in Jude's day. And the implication is that there will be such in our day. But as Enoch predicted, the Lord will come and execute judgment upon all those who live in an ungodly manner.

THE DUTY OF BELIEVERS (vv. 17-23)

Over against the historical examples of God's judgment upon the disobedient, Jude gave exhortations which were antidotes to falling away:

1. *"Building up yourselves on the most holy faith"*—that is, building up yourselves on God's Word and feeding your faith upon it.

2. *"Praying in the Holy Spirit"* (ASV). To pray in the Spirit is to build one's self up on the most holy faith. Praying in the Spirit is to pray in the power and energy of the Spirit, to pray according to the leading of the Spirit. (See Romans 8:26, 27.)

3. *"Keep yourselves in the love of God."* In other words, "Let your conduct be such that you may always enjoy the consciousness of God's love."

4. *"And on some have mercy"* (ASV). Not only is it the duty of believers to resist false teaching and false living; it is also their duty to endeavor to rescue both the false teachers and those who are being led astray by their teaching.

THE BELIEVER'S ASSURANCE (v. 24)

Jude ended his letter with a glorious doxology. Though Christians may live in evil times, Jude declared that God "is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy" (ASV).

SAFE IN HIS GRIP



FOR I THE LORD THY GOD WILL HOLD THY RIGHT HAND, SAYING UNTO THEE, FEAR NOT; I WILL HELP THEE. ISAIAH 41:13

Randall



WHY I PLAN TO ATTEND THE COUNCIL ON EVANGELISM

ANY GATHERING OF GOD'S PEOPLE for the specific purpose of prayer and planning for world outreach must have a priority claim on the interest of every Spirit-filled believer. The Council on Evangelism is the result of a gathering burden articulated from many sources within the church to urge us to get on with the task of soul winning and world outreach and somehow break through the barriers of secularism and indifference that have threatened to engulf us. Coming at the climax of the most exacting preparation and analysis the Assemblies of God has known since its founding, it is undoubtedly the most unique meeting of its kind ever conceived in more than half a century of our history.

However, as great as my interest is in seeing the Assemblies of God used as God's instrument in these days, I feel a greater personal longing to be present because of the prospect of renewal in my own heart.

—J. PHILIP HOGAN, *Executive Presbyterian*

Safety Under His Wings

WHEN I READ of the longing of Christ's heart to shelter and protect His own "as a hen gathereth her chickens under her wings," I know from observation what He is talking about.

A number of years ago when we lived on a South Dakota ranch, my wife raised quite a few chickens. When the chicks came out of the shell, they stayed close to the mother hen at first. But as they grew, they were able to move about and look for food on their own. They were unaware of any danger, but the mother hen knew well that a certain tree was a favorite vantage point for a hawk who often scanned the yard for prey.

When the hen knew the hawk was near, she made a warning sound. How those chicks would rush to get under her wings at such a time! The hawk never took a chick from beneath those wings; but if one disregarded the mother's call, the hawk would swoop down and carry it away.

If we stay close enough to our Lord, walking in the light of His Word, He will warn us of spiritual dangers and we may find safety in Him. "He shall cover thee with his feathers, and under his wings shalt thou trust" (Psalm 91:4).

—JOSEPH MATT SR.

He Obeyed the Voice

WHEN JUST A YOUNG MAN Walter Kaye was leaving his native Kentucky for what was then the "wild, woolly West"—Texas.

The hour had come for his train to leave. The station platform was crowded with friends who had gathered to say farewell. But as Walter Kaye pushed his luggage on and boarded the first step, he heard the words, "Don't take this train."

Startled, he turned to see who had spoken. But no one seemed to know why he had turned, so he made a second attempt to board the train. He heard the same words again. He made a third attempt and again he heard, "Don't take this train."

By this time the conductor was calling loudly, "All aboard!" Walter Kaye grabbed his luggage and sprang back to the platform just as the train started to move.

His friends asked him what happened. He replied, "I couldn't take that train." They thought he was crazy.

Miles down the track a flash flood had washed away a bridge. No one was aware of it. The engineer unwittingly sped on, and every person on that train was hurled into eternity.

Walter Kaye later went to Texas. There he met and married a talented Christian woman. They became the parents of several children—of whom I am one.

Was my father crazy when he stepped off that train in Kentucky? No; he was obedient—obedient to a heavenly voice.

—JOSEPHINE KAYE WILLIAMS

Tree of Bible Facts

THE Bible contains 3,566,480 letters, 733,693 words, 1,189 chapters and 66 books. The longest chapter is the 119th PSALM; the shortest (and middle) chapter is the 117th PSALM. The middle verse is the 8th of the 118th PSALM. The longest name is in the 8th chapter of ISAIAH. The word *and* occurs 46,277 times. The word *LORD* 1,855 times. The 37th chapter of ISAIAH and the 19th chapter of the second Book of KINGS are alike. The longest verse is the 9th of the 8th chapter of ESTHER; the shortest verse is the 35th of the 1st chapter of JOHN. In verses 11 and 14 of the 7th chapter of EZRA is the alphabet. The finest piece of reading is the the 26th chapter of ACTS. The name of God is not even mentioned in the Book of ESTHER. It contains knowledge, wisdom, holiness, and love.

Thomas Hartwell Horne, British Biblical scholar, spent 17 years of intensified labor counting every *verse*, every *word*, and every *letter* of the King James Version of the Old and New Testaments for the purpose of compiling this tree full of Bible lore.

SUBMIT TO MY HUSBAND? What do you think this is, the Dark Ages?"

Remarks like this illustrate the philosophy of many married women. They have missed the true meaning of marriage and they have certainly missed its most precious benefits.

A happily married friend of mine, I'll call her Sandy, lost her father when she was seven. Her mother, sister, and she lived pretty much in a manless existence.

Sandy's strong personality and ambition carried her through college and nurses training. When she was a graduate nurse, she met a doctor she loved enough to share her life with; and she and Jack were married. But submit—no! Sandy was not going to submit to any man! She even felt she was superior to him in some ways, especially in public speaking.

So they started their life together—in love, yes. Both were determined to have a happy home, but there was no real union of spirit. If they had a difference of opinion, even in little things, and if Sandy thought she was right, or even if she just felt like asserting herself, she proceeded her own way.

Two children were born to them, and their family life became more intricate. Jack was a kind and loving father, and Sandy was an efficient manager and mother; but there was a warmth lacking in their home as Sandy held on to her right to make her own decisions. She accepted speaking engagements on the average of about once a month as her right, without consulting Jack.

The JOY of Submission

By VIOLA JACOBSON BERG



**SANDY KNEW
SHE WOULD
HAVE TO DO
SOMETHING
TO SAVE THEIR
MARRIAGE.**

One night as she left the house to be the featured speaker at a Christian businesswomen's meeting, she drove off with the uncomfortable memory of the cold and disapproving look on Jack's face. She felt the tension between them growing. She really loved Jack and she was intelligent enough to recognize that their marriage was headed for serious trouble.

That night, when she returned, Jack was already asleep. Knowing that the happiness of her whole family was hanging in the balance, she decided to do some diligent research regarding the basic structure of marriage—and especially the wife's part in it. Sandy reached for her Bible. She had been a sincere Christian for many years and the teachings of the Bible were not strange to her. She was aghast at her lack of knowledge about what God actually said on the subject.

She turned to the concordance and looked up every reference she could find regarding the behavior of wives.

First of all, in 1 Peter 3:1 she read: "Ye wives, be in subjection to your own husbands. . . ." Then turning to the fourth verse of the same chapter she found that wives are to have "the ornament of a meek and quiet spirit." Following along in her concordance she read in Ephesians 5:23, "For the husband is the head of the wife," and in the very next verse, "So let the wives be subject to their own husbands in everything."

When she saw those words "in everything," she began to see how far short of God's standard she had been living. If she and Jack had any conflict of wills, she had generally done as she pleased. She had known about those verses in Ephesians but ignored them as not meant for today's changing society.

Yet when she had her own way, life was more frustrating and empty. It was affecting their children. Emotional and discipline problems were developing. Sandy was beginning to see that since she didn't show her children by example that she was willingly subject to Jack, the children had no solid foundation on which to base obedience and respect.

These were hard truths for Sandy. Her nature rebelled at subjection. But she was determined to take an honest look at herself and at her marriage and to face what she saw. It took unselfish wisdom to acknowledge that one of the most beneficial things she could do would be to give her husband his rightful place as head of the home.

After all, would subjection be so terrible? She was dealing with Jack, the man she had chosen to share sorrow and happiness, the protector of their home. Somehow it didn't seem unreasonable at all to trust him in loving submission.

As Sandy studied and pondered and prayed, she decided to talk to her pastor. After telling Pastor Wilcox what she had learned for herself in the Scriptures, she asked him if he thought she were on the right track.

He assured her she could rest on God's order as He had ordained it—and that to cooperate with His principles would bring her the emotional peace and security she had been lacking.

"Pastor," she said, from the depths of her awakened concern, "I really love Jack. Just how do I start getting my marriage in proper balance?"

The answer was just as direct. "By placing Jack where he belongs—at the head of the house and as your im-

mediate head. Sandy, do you want a happy home enough to be willing to accept God's order?"

At Sandy's emphatic yes, he proceeded. "Then accept Jack as God's instrument through which His leading is directed for you and your children. When you and Jack have a difference of opinion, with meekness and love, accept Jack's way as being the will of God. In this manner you will be giving Jack due reverence as being the head of the house as God has ordained. It will take the responsibility off your shoulders for making difficult decisions, and you can rest on Jack's opinions as being the right ones."

Sandy breathed a sigh of relief. "You mean I won't have to scheme any more to get Jack to do what I want and I won't have to worry once a decision has been made?"

One of the greatest blessings of submission, Sandy, is to rest in your husband's protection and care. You'll have peace of mind that you've never had before because you'll be in accord with each other."

Sandy went home, very thoughtful, and very thankful that she was getting the chance to do something to save her marriage. The very next day she made it a point to ask Jack's advice about little things she had never brought to him before. She went out of her way to cook special dishes to please him. She even changed her hair style to a way he preferred.

Jack was surprised and touched at the change in her. His attitude, which had grown to be hostile, gradually changed to one of tenderness.

When she was invited to speak again, she asked Jack if he would mind. She assured him that whatever decision he made was all right with her. When he saw that she wasn't fighting him on it, he found no need to oppose her either. For the first time, Sandy left the house with his blessing.

As Sandy worked diligently at applying the principle of submission, Jack's confidence in her grew; the gap, which had been so wide between them, gradually lessened as she and Jack grew closer to each other. She realized that after many years of marriage she was just beginning to "feel" married—and all because she was following God's order now, not making up her own rules.

From the success of her almost tragic experience Sandy found herself lecturing on a new subject, "The Joy of Submission." Her straight-from-the-shoulder talks have helped hundreds of women who were honest enough to admit there was something missing from their marriage. I know, because I was one of those women. It was something of a shock to me to realize I was a scheming wife who usually managed to end up getting my own way. I have tried God's order and found that it works.

The relationships involved in personality adjustments of each married couple are as variable as the number of couples. We all have our share of satisfactions and frustrations. But as Sandy and I found out from personally trying God's order for the home, He who created us and knows our innermost needs also knows what is best for us.

When the true meaning of love and marriage is understood and really desired, and when God's commands are followed to the greatest of our human ability, then we can realize fulfillment. His blessing always is upon that which He has ordained. The joy of submission becomes a daily reality in the hearts of the happiest wives.



THIS IS THE DAY

By MRS. THOMAS HAMMERS

THIS IS THE DAY!" You awakened from sleep with an expectancy, an excitement, a sense of joyous anticipation. You thought, "This is the day I have planned for and anxiously awaited. Here it is. This is the day."

Was it Christmas? Was it your birthday? Was it the day a loved one came? Was it the day you started on a journey? Whatever the day, you were expecting it to fulfill your cherished plans and hopes.

How well I remember that Thanksgiving Day when I awoke and said, "This is the day—my wedding day." And I hastened to care for the last-minute preparations before that wonderful event in my life.

EVERY DAY IS THE DAY

Why do we save such expectancy for special days when God wants every single day of our lives filled with the fulfillment of cherished dreams and plans?

If each morning we would awake to say with the Psalmist, "This is the day which the Lord hath made," would we not feel joy in anticipation of what He has in store for us through the day? Then we could really say, "I will rejoice and be glad in it."

God's Word promises untold blessings and many roads to victory each day if we will only believe that He will give them to us. "His compassions fail not. They are new every morning." So David wrote, "I will sing of thy power; yea, I will sing aloud of thy mercy in the morning. Cause me to hear thy loving-kindness in the morning; for in thee do I trust."

So we can rejoice and proclaim with Paul, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

EVERY DAY IS HIS DAY

It will change the whole life if we start every day knowing it is His day to make it what He desires. Then when He commands or directs, we will have no difficulty in obeying and fulfilling His commands.

Abraham believed God, and it was counted to him for

(Continued on next page)

righteousness. He was strong in faith, giving glory to God.

Did you know that there is genuine joy in trusting and in doing? Paul said, "Now the God of hope fill you with all peace and joy in believing." And it was David who sang the song of praise, "Serve the Lord with gladness: come before his presence with singing." There is no measure sufficient for the joy He gives when we obey and serve Him. We can "be glad and rejoice in his mercy, for he has set our feet in a large room."

MAKING EVERY DAY COUNT FOR CHRIST

Can we really make every day count for Christ? Can we fulfill His commands? Paul gave us the answer in the four chapters of Philippians.

Philippians 1:20, 21. This is daily surrender. Self is crucified, and to live is Christ. The Lord Jesus is magnified in our bodies.

Philippians 2:5. "Let this mind [submission] be in you, which was also in Christ Jesus." The fulfillment of this command is possible only as we present our bodies a living sacrifice to be transformed by Christ.

Philippians 3:13, 14. We "press toward the mark for the prize of the high calling of God in Christ Jesus."

Called unto holiness and honor, we are sanctified for the Master's use.

Philippians 4:13. Sustained by Christ, we can face each day with confidence and expectancy.

Let us renew our faith and strength each morning in the Word of God. Let us ask for wisdom and guidance each morning in the place of prayer. Then let us trust the Lord for every responsibility through the day. At the close of the day we will then be able to say, "This was the day the Lord made; He enabled me to rejoice and be glad in it. He helped me win someone to Him and bear fruit for Him."

THIS MAY BE THE DAY

Do you ever awaken in the morning with the thought, "This may be the day when our wonderful Lord will return for His bride"? What joy to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour 'Jesus Christ!'" No other event could bring such joy and anticipation to the heart of a Christian. How can we help but "rejoice and be glad in it"?

—Brethren Missionary Herald

The Bridegroom's Dress

By MAXINE WILLIAMS

MARCOS AND MARTA, students in the Costa Rican Bible Institute, were to be married at the end of the semester.

"I have to go shopping," my missionary friend said. "Marcos has given me one hundred *colones* to buy Marta's dress."

"Marcos is paying for it?" I exclaimed. "Why is he buying it? And how can he afford to spend that much?" I well knew the meager pittance on which those rural pastors lived.

"Oh, that's the custom here," she replied. "The bridegroom always buys the dress and pays for the wedding. When the bride comes down the aisle, her finery tells everyone there how much he thinks of her; so he always buys the best he can possibly afford, even though it may not be much."

But I hardly heard more, for the Holy Spirit had illumined my heart. I have since learned that this is the custom in some Oriental countries and it was the custom in Bible lands in the time of Christ. In this country, where the bride and her family provide everything for the wedding, we miss the significance of the wedding dress.

The bridegroom buys the dress! Our Heavenly Bridegroom has purchased a wondrous robe of righteousness for us. What a price He paid! How much He loves us! He was equal with God but He laid aside that glory to buy it. He paid the price of rejection by man and of being forsaken of His father and of ignominious death on the cross for it. Any dress we could provide would be rags (*Isaiah* 64:6), but now His righteousness clothes us.

How much we should cherish that wedding garment! What bride would come to her waiting bridegroom in wrinkled, spotted clothes? He will present us to Himself without spot or wrinkle (*Ephesians* 5:27).

How the Bridegroom longs for the Bride! As we come to Him in the garment He so dearly bought, the onlooking world can see what we mean to Him. "See!" says the Bridegroom's dress. "See My beloved! You can see how much I love her! See what she means to Me! The price was not too much, for she is greatly beloved. Just see My beloved in her fine linen of My righteousness!"

As the bride comes down the aisle, the people see her and her dazzling dress, but she has eyes only for the bridegroom. She comes to him, assured of his love, rejoicing that at long last they are to be together.

"Let us rejoice—and shout for joy—exulting and triumphant! Let us celebrate and ascribe to Him glory and honor, for the marriage of the Lamb [at last] has come and His bride has prepared herself. She has been permitted to dress in fine (radiant) linen—dazzling and white, for the fine linen is (signifies, represents) the righteousness—the upright, just and godly living [deeds, conduct] and right standing with God—of the saints (God's holy people)" (*Revelation* 19:7, 8, Amplified).

THE LADIES come in for some good-natured teasing about their apparent preoccupation with clothes. An invitation to a special event usually evokes the question, "What shall I wear?"

The question is as old as the human race, and in fairness it must be admitted that men ponder it too at times. What to wear was apparently the first matter of concern to fallen man in the Garden, and to God Himself when He came to them for the first time after they had sinned.

Adam and Eve "sewed fig leaves together, and made themselves aprons." Their leafy wardrobe didn't please God, and He became the first tailor as He made "coats of skin and clothed them." At the cost of the life of some animal, God provided them with clothing. In this act He symbolized the provision of proper spiritual clothing that would be made for all of us through the death of His Son.

Whatever the prodigal had done to make himself more presentable, Jesus points out in the story that it was the father who provided clothing for him when he returned. "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

In the Parable of the Marriage Feast, Jesus again emphasized the importance of the right garment for the right occasion. "Friend," the king asks, "how camest thou in hither not having a wedding garment?" He had been invited to come; therefore the implication is that a wedding garment was available to him.

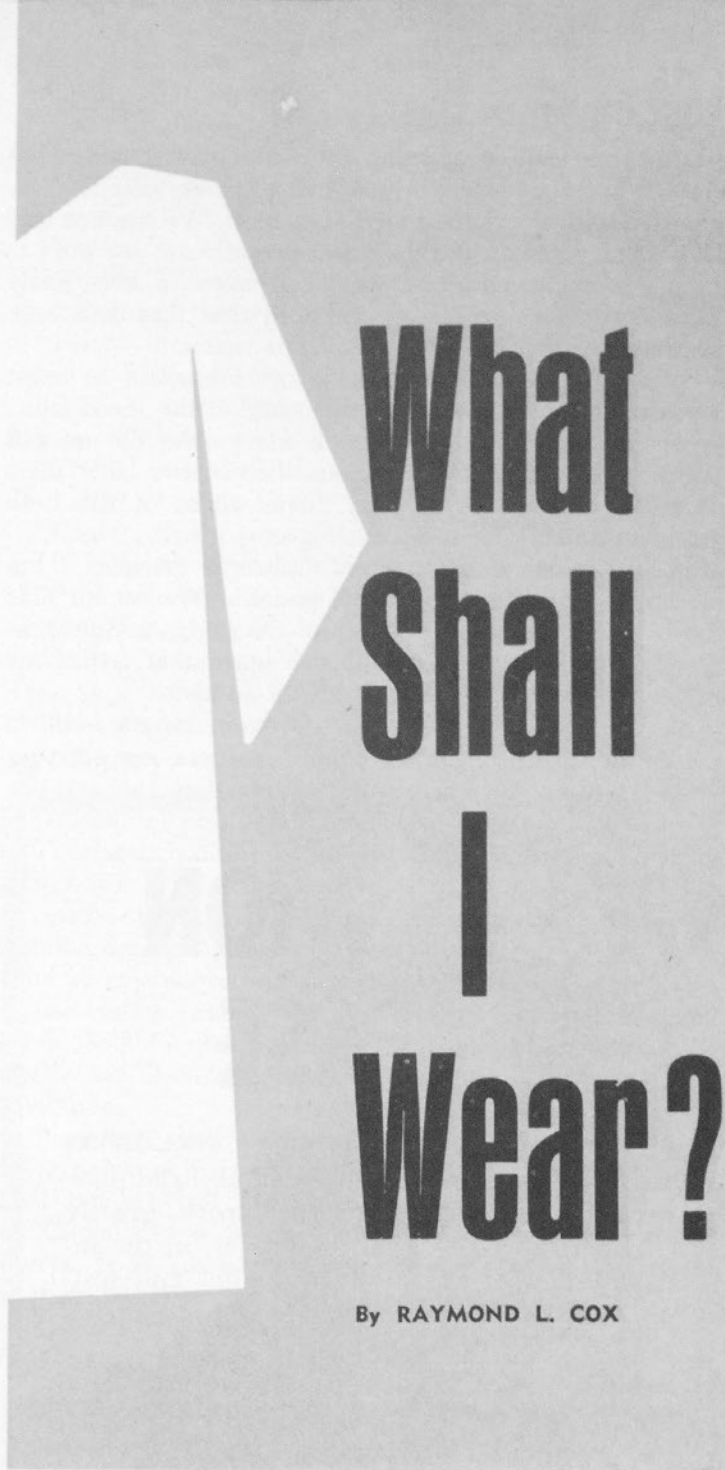
What spiritual garments shall I wear when I stand before God? What does He expect? John tells us in Revelation 19:8 that we are to be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

But a sinner in this life cannot suddenly become a righteous man in eternity, able to stand before God and fellowship with Him. No one will wear white robes in eternity who has not obtained them in this life.

"All our righteousnesses are as filthy rags," Isaiah said. So the best I can provide for myself falls short of God's requirement. Human righteousness at best can never glisten as "fine linen, clean and white." If I am to have the proper clothing for my guilty soul, I must receive help from the same source which supplied Adam and Eve.

God didn't retire from the clothing business when He clothed Adam and Eve. He no longer fashions literal garments of skin as He did in the morning of time. But He continues to provide spiritual attire in which men may appear acceptably in His presence.

In Zechariah 3:3 the prophet pictures Joshua the high priest standing before the Lord, "clothed with filthy garments." But the Lord commanded, "Take away the filthy garments from him." Then he addressed Joshua, "Behold, I have caused thine iniquity to pass from thee,



By RAYMOND L. COX

and I will clothe thee with a change of raiment."

God provides for every sinner such a change of raiment at the crisis we call conversion. When anyone believes in his heart on the Lord Jesus Christ, God places around him the robe of Christ's own righteousness. He does for us spiritually what He did for Adam and Eve literally.

This new garment answers completely the question of what to wear in the presence of God. The old nagging guilt is gone; the feeling of inadequacy disappears. We rest in the certainty that what God requires, God Himself has provided.

If you are still trying on substitutes, the question of what to wear when you are summoned to appear before God in eternity is still unsettled. It will never be settled until you confess your inability to properly clothe your own soul. Take this step of confession, and God will clothe you with the righteousness of His Son who loved you and gave Himself for you.

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DISCIPLES IN DEED

SOME MONTHS AGO a group of self-styled "Satan's Disciples" were arrested when their lawless deeds harmonized with the name they had chosen. We are not told how they reacted to this development.

But when some of Christ's disciples in the Early Church were arrested, they rejoiced that they had been counted worthy to suffer for His name.

What we call ourselves is not as important as what we are and what we do. Jesus said, "By their fruits ye shall know them." There are many who do not call themselves Satan's disciples, but their deeds label them as being in bondage to him. "The works of the flesh are manifest. . . ."

We may not call ourselves "Christ's disciples," but we are if we have love as well as faith. We cannot hide the badge of genuine discipleship, the one sure sign that we are His. "By this shall all men know that ye are my disciples, if ye have love one to another."

"Let us not love in word, neither in tongue; but in deed and in truth."

—HILDA ROVIK LINDAL

ATTENTION PLEASE

REMARKABLE NEW MAILING PROCEDURES are being installed at general headquarters. Eventually this will prove greatly beneficial to everyone; however, in the installation of the new equipment and procedures some unfortunate developments have occurred.

Please bear with us in working out these problems, especially with reference to methods of wrapping *The Pentecostal Evangel*. If your *Evangel* has arrived in damaged condition, be assured that we have already taken steps to solve this problem. For a few issues it may be necessary to change types of wrapping and mailing procedures. We regret any inconvenience and certainly will be happy to rectify any unfortunate developments.

Thanks for your understanding. You may be assured of our sincere efforts to serve you and all our Fellowship at the very highest level of efficiency.

Bert Webb

EXECUTIVE DIRECTOR OF PUBLICATIONS



PHOTO BY EWING GALLOWAY

"REVIVALTIME"
SPEAKER OFFERS RECIPE FOR
HAPPINESS

DISCOVER GOD'S WILL FOR YOUR LIFE!

HUMAN BEINGS ARE GOD'S MOST COMPLEX CREATIONS. Able to think and to reason, we are bombarded with an almost continual barrage of impressions and urges.

Naturally we cannot follow every whim or fancy. But we must follow certain strong urges if we are to accomplish God's will for our lives.

The questions then arise: "By what rule can we sort these impressions? How can we know what to do, which way to turn, and when?"

This forms the theme for *Revivaltime* Evangelist C. M. Ward's latest book, *Impressions—Can God Tell Me What to Do?*

Writes the radio speaker, "So many are asking, 'How can I be happy?' My reply is, 'Discover the will of God for your life!'

"I believe it is possible for every life to be led accurately. *You and I can sense God's presence.*

"The mainstream of living is to move in the perfect will of God for your life. That is the supreme target. It makes for a life that is authentic and victorious."

Through five pertinent chapters, Brother Ward seeks to make clear the path to finding the will of God. Also included is a probing list of scriptural keys that point toward helps and hindrances in determining the Lord's perfect will on an individual basis.

The crux of the radio evangelist's discussion is presented in the first chapter, "Impressions," which contains a practical, four-point formula useful in finding the right answer in times of decision.

He writes:

"Remember these four initials—'S.R.P.R.' It is like memorizing the formula for water, H₂O."

The pattern of letters suggested by Brother Ward represent the words, *scriptural*, *right*, *providential*, and *reasonable*.

First applying the group of symbols to a potential call to the ministry, the evangelist says:

"You are honest and are anxious to avoid a mistake. You realize the impression may be the result of fancy or it may have come from friends, or you could be deceived.

Ask yourself first, is it *SCRIPTURAL*? It is evident that a call to the ministry must be in harmony with the Word.

"Second, is it *RIGHT*? If you find that you will be compelled to wrong your family, your creditors, or others, that fact will settle the matter.

"Third, is it *PROVIDENTIAL*? The way always opens if the call is of God. 'Behold, I have set before thee an open door, and no man can shut it' (Revelation 3:8).

"Fourth, is it *REASONABLE*? A person unenlightened by the Spirit of God and trained to think only in terms of money in measuring success would say no. But a child of God sees things differently.

"Check it then! Is it *scriptural*? Is it *right*? Is it *providential*? Is it *reasonable*?"

The noted writer carries this formula into several areas of decision faced continually by most people.

A second section, "Guidance," uses as its text, "He will guide you into all truth" (John 16:13).

While world systems spend billions of dollars perfecting their guidance systems, believers have available a divine source of guidance reiterated again and again throughout the Scriptures. In this informative chapter Brother Ward takes the reader on an inspiring trip through the world of God's promises.

"Common Misunderstandings About the Providences of God," the third chapter of this Bible study, is a carefully balanced analysis of God's providences.

"There are two common blunders," writes Brother Ward, "that most of us make when we discuss this subject of providence.

"First, there is the tendency to deny all special interpositions of providence and to ascribe everything to an unalterable, fixed law.

"Second, there is the tendency to think and speak of every event as a providence and attribute nothing to natural law or to carelessness, indiscretion, blundering, or perversity of man. The truth lies between these two extremes."

Chapter four, "Can God Tell Me What to Do?" proclaims the availability of God in times of decision, both through His Word and prayer.

The Scriptures tell us to "watch and pray, that ye enter not into temptation" (Matthew 26:41).

John tells us further, "Try the spirits whether they are of God" (1 John 4:1).

How can we evaluate our inner promptings? In chapter five, titled, "Beware," the *Revivaltime* speaker suggests several things to watch for in determining God's will.

"First," he says, "*watch your feelings*. Many have followed their feelings instead of their convictions.

"Second, *watch your imaginations*. We all possess a faculty of fancy. The tempter loves to use it.

"Third, *watch chance texts*. Search the Scriptures! Do not fool with them.

"Fourth, *watch your dreams*. A dream may be of God, or it may be the result of an upset stomach.

"Fifth, *watch your impulses*. God never hurries people to doubtful things.


"Sixth, *watch your prejudices and preconceived ideas*. This is a form of spiritual deafness."

Other "touchstones" of Satan which Brother Ward suggests as possible counterfeit determinants of God's will are the opinions of other persons, chance happenings, superstitions, and infatuations.

This latest book by Evangelist C. M. Ward is a practical guidebook to discovering the plan of God for the life of every individual. While challenging the believer to greater depths of trust in God, it contains at the same time a meaningful message to the unsaved.

Just as he reaches out to the hearts of millions each week through the medium of radio, Brother Ward concludes his discussion of God's will with this compelling invitation:

"So many start with good intentions. They want their lives to count for success and nobility. But they leave God out. It will never work.

"God's way is not a complicated system of do's and don'ts. It is not a philosophy to be debated. God hath spoken by His Son. Accepting Jesus Christ as your complete world is the answer to every longing. You can find completeness in Him." 

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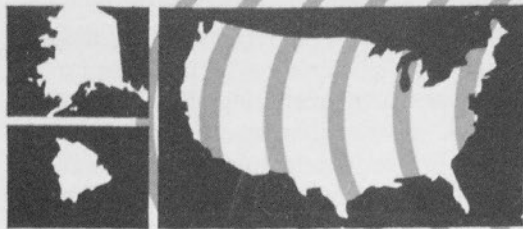
Knowing God's will can make a vast difference in your life. In this 32-page guidebook of scriptural keys to finding God's plan for your life, Evangelist C. M. Ward makes practical suggestions that will challenge the heart of every reader. Comprehensive enough to be used by pastors for counseling. Get your copy while the supply lasts.

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GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

HOMEFRONT HIGHLIGHTS

PUERTO RICAN CHURCH SERVES AIRMEN

AQUADILLA, P.R.—A week of revival meetings January 7-14 with William R. Elder, Ripley, Tenn., at the Borinquen Assembly of God here resulted in one young man being saved and six people receiving the baptism in the Holy Spirit. Folk continued to seek the Lord each night until nearly midnight. Lynn Drumwright, appointed home missionary, is pastor of this church which he started in 1965.

The Assembly ministers to both Puerto Ricans and Ramey Air Force Base personnel.

The servicemen advertised the meetings on TV, radio, and with posters. Their efforts were rewarded by capacity crowds each night.

S/Sgt. Raymond Garrison expressed his appreciation for this church: "I was transferred to Ramey Air Force Base in 1965. Pastor Drumwright gave me a warm welcome. You can never understand how thrilled and encouraged I was when I learned

there was an English-speaking Assemblies of God church near the base. God more than answers prayers—He gives the desires of our hearts. Thank God for a missionary-pastor with a burden for our souls. With his help I have grown closer to God than ever before in my life."

Tech/Sgt. Lay Hutchins is thankful for this spiritual outreach too. He was backslidden and had been waging a spiritual battle for months. When orders came for Puerto Rico, he became heavyhearted, thinking he would never find peace with God "in that place." But the spiritual tone of the Borinquen Assembly was such that Lay Hutchins soon felt he could not live without restored fellowship with God. He again made a commitment to serve the Lord, and he has been refilled with the Holy Spirit.

The present facilities of Borinquen Assembly are inadequate. Needed is a larger church with rooms to accommodate the grow-



Mrs. Margaret Sparks is presenting Pastor Drumwright a check for \$165 to help pay for a chapel site.

ing Sunday school which averages 80. Classes now are held outdoors.

Before Christmas, the wives of Assemblies of God personnel stationed at Ramey raised money to help pay for land which was purchased in 1966—land located just outside the base. Pastor Drumwright envisions reaching many more servicemen as soon as a chapel is erected there.

Offerings for this new chapel may be sent, clearly designated, to the Home Missions Department. World Ministries credit will be given.

INDIAN ASSEMBLY MARKS GAINS

REDROCK, OKLA.—On November 14 the Indian Assembly held an open house and a dedication service for the new parsonage which had been moved onto the church grounds. Marion Clark is the missionary-pastor.

Robert E. Goggin, superintendent of the Oklahoma District, was the morning speaker. Curtis W. Ringness, national secretary of the Home Missions Department, gave the afternoon message.

The people pledged to finish remodeling the parsonage and to erect a new platform in the church. At the conclusion of the afternoon service, the capacity crowd moved to the parsonage for the dedication service, also conducted by Brother Ringness.

Guests from Kansas, New Mexico, Missouri, and Oklahoma attended this sectional fellowship meeting.

The Indians cooked dinner over an open fire and served it to guests.

Pastor Clark reports steady gains in the Sunday school during the year. The December average climbed to 68.

These Otoe Indians are hungry for the Word. They have requested an additional night service devoted to Bible study.

As many as 85 Indians attended prayer meetings held in their homes on the reservation—a growing potential for an outstation.

Missionaries Attend Seminar on Jewish Evangelism

SPRINGFIELD, MO.—Assemblies of God appointed home missionaries to the Jews, together with other individuals actively engaged in Jewish evangelism, met here in a three-session seminar on February 7. It was the first such meeting of Jewish workers on a national basis.

The 14 who attended included Chas. W. H. Scott, executive

director of Home Missions, and Curtis W. Ringness, national secretary of the department.

In free discussion the workers detailed past and present methods of presenting the gospel to the Jewish people. Under study also were objectives, scope, and auxiliary ministries for a more effective work in Jewish evangelism.

The seminar clearly indicated

that greater measures must be taken to reach the six million Jews living in the United States. Helpful suggestions offered by leaders will be implemented in the near future to emphasize this ministry, to challenge students of Assemblies of God Bible schools and colleges, and to involve laymen in personal evangelism of God's chosen people.

Chas. W. H. Scott (at end of table), executive director of Home Missions, moderates the seminar. Others in the photo are (left to right): Ruth Toczek, Chicago; Gertrude Clonce, Brooklyn; Dorothy Stone, Los Angeles; Frieda Neuhaus, Los Angeles; Beth Jeffers, Los Angeles; Verna Flower, Home Missions editorial assistant; Curtis W. Ringness, national secretary of Home Missions; Manuel Buttram, Los Angeles; Dale Wathern, Bethalto, Ill.; Harvey A. Smith, St. Louis, Mo.; Monty Garfield, Philadelphia; Veli Nahkala, Philadelphia; and Steve Burse, converted Jew from New York City attending Central Bible College.



REVIVAL STARTS WITH TEEN-AGERS

SAN FRANCISCO, CALIF.—Lula Baird, appointed missionary to the Chinese Americans, writes:

"Amy Wong, a young Chinese, thrilled with her newfound joy of salvation and the baptism in the Holy Spirit, invited me to her home to tell her friends about Christ. Some accepted Him. Amy brought her friends to church, and now about nine are saved and filled with the Holy Spirit.

"A young couple are now attending the Chinese Christian Center. God ministered to their physical needs; the hunger in their hearts increased; and now they are enjoying the Spirit-filled life."



The Signs for the Harvest Choir of Southwestern Assemblies of God College has met an enthusiastic response wherever they have ministered.

CHOIR IS REORGANIZED

WAXAHACHIE, TEX.—The Signs for the Harvest Choir (hearing students who have learned the language of signs) from Southwestern Assemblies of God College here has reorganized for the 1967-68 term with a membership of 21—its largest, according to Karen Crews, director.

The choir has made weekend trips into the North, South, and West Texas Districts, as well as to Louisiana, New Mexico, Oklahoma, and Arkansas. It may be the only traveling college choir which sings while it sings hymns.

Some of the choir members plan to become full-time workers among the deaf. Others want to be able to teach the deaf they will contact as they pursue their vocations as teachers, pastors, evangelists, and missionaries.

Miss Crews, who has three deaf sisters and one deaf brother, became concerned when she learned the Assemblies of God churches in the southern United States needed help in reaching the deaf population. (She had been teaching English at a Fort Worth high school.)

In 1965 Miss Crews pioneered the language of signs courses now

offered by the college. Her time is spent teaching hearing people so they might communicate with some of the 856,000 deaf people in the United States and the more than 18 million deaf throughout the world.

She also trains students to teach Sunday school classes for the deaf; to interpret oral church services for the deaf; and to interpret for them in court cases, job interviews, and in similar situations.

As a result of these efforts, ministry to the deaf has been established in several cities in Texas.

NEW RECORD SET

PHILADELPHIA, MISS.—A new record attendance of 32 was set in January at the assembly pastored by the T. J. Robbinses. December 3 marked the opening of this church which ministers to the Choctaw Indians.

Brother Robbins writes: "At Christmas we had the pleasure of distributing 'Toys for Tots,' a project sponsored by the U. S. Marines, to our Indian children. We are thankful for the consideration given our new work by the chairman of the Choctaw Tribal Council who directed deliveries."

Until their building program is completed, the group meets in a former garage located two miles west of Williamville.

These Choctaw Indians attended the opening service of the assembly near Williamville, Miss. Pastor Robbins is at the right.



HOME MISSIONS NEWS NOTES

New Appointees

Five individuals recently received home missions appointment, three for the American Indian field, and one each for ministry to the deaf and to the Jewish people.

Jo Ann Craver is assisting the Robert E. Allens at the Apache Assembly of God, Cibecue, Ariz.

George and Freda Denny are pastoring the Indian Assembly of God Mission at Ft. Hall, Idaho. Prior to his appointment, Brother Denny pastored at North Pocatello, Idaho. Other fields of ministry were in Blackfoot and Idaho Falls.

Herman Murphy, Knoxville, Tenn., is pastoring the deaf church of the Woodlawn Assembly of God. He is a recent graduate of the Central Bible College—School for the Deaf.

Ernest Kalapathy, Tipton, Ind., has been associated with the Shalom Center in Chicago for the past three years in a part-time capacity. He will now devote full time to Jewish evangelism.

Notes of Victory

Bob Bartlett, director of Philadelphia Teen Challenge, recently witnessed outstanding results during a series of meetings he

held in the Assembly of God at Mt. Holly, N. J. James Occhipinti, pastor, reports 13 persons saved, two reclaimed, six baptized in the Holy Spirit, and 17 refilled with the Spirit. Most of these victories occurred at the standing-room-only youth rally which some 238 persons attended.

The Charles Kumleys have changed the name of their church from Burntwater Assembly to Bethel Navaho Assembly of God. Their new church now under construction is near Sanders, Ariz.

Dale Umphrey, missionary-pastor of the Graehl Assembly in Fairbanks, reports a 12- by 18-foot room has been added to the church. It will be used by two

Sunday school classes, Royal Rangers, and Missionettes.

Last fall the Umphreys organized a Christ's Ambassadors group. There is a great deal of interest in this, between 12 and 15 young people are attending.

Patrick Donadio, Tok, Alaska, reports the opening of a new outstation in the village of Tanacross. The village, located about 15 miles from Tok, has been without a full-gospel church.

God is blessing in the outstation work at Tetlin. The village chief was saved a few months ago.

According to T. C. Cunningham, vice-chairman of the board of directors for Teen Challenge of Los Angeles, 23 young people converted through Teen Challenge ministry are now attending Bible school. More than 250 dope ad-

dicts have received Christ and have been rehabilitated at the centers.

Curtis W. Ringness, national secretary of the Home Missions Department, was speaker for the dedication of the Missionary Assembly of God, Tampa, Fla., on January 16. The church, reaching Spanish-speaking people, is pastored by Gustavo Jimenez.

The A. M. Cranstons recently completed four years as missionary-pastors at the Indian assembly in Stanfield, Ariz. Among the blessings they recall are a Spirit-filled young lady, called to preach, who will graduate from Bible school this spring; a Pima Indian lady who is teaching the junior class in Sunday school; and a group of 15 or more teen-agers, many of whom are earnestly seeking the Lord.



Jo Ann Craver



George Denny family



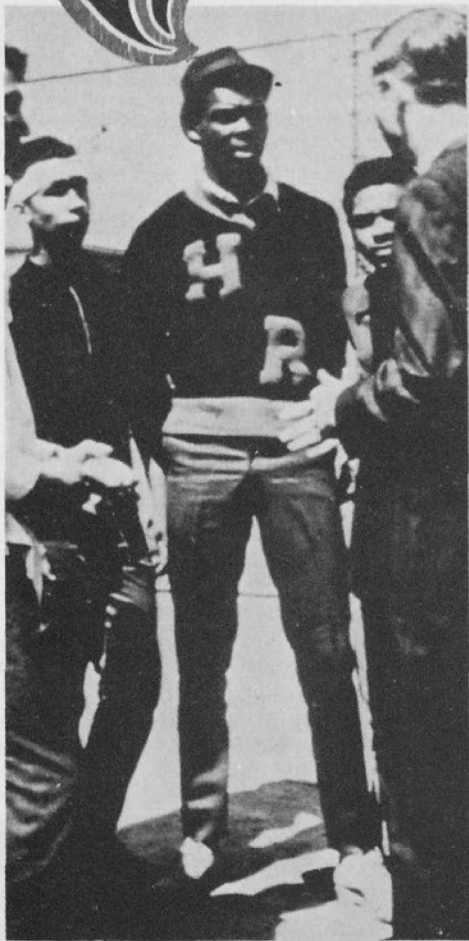
Herman Murphy



Ernest Kalapathy

DAVID WILKERSON'S NEW BOOK

HEY PREACH! YOU'RE COMIN' THROUGH!



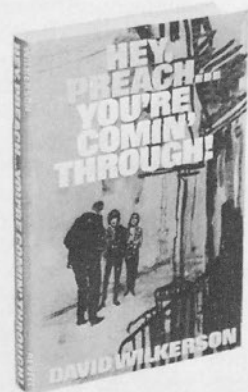
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- * The Flower People * Freakout on Life
- * Legalize Marijuana? * Poor Dad. . . .

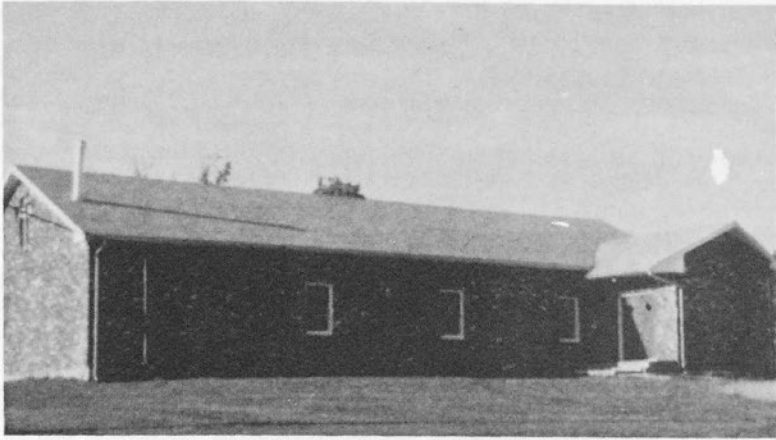
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NEWS OF THE CHURCHES



CONGREGATION UNDEFEATED BY FLOODS

SMITHVILLE, MO.—Even after being flooded out of their old building several times, the congregation of First Assembly here refused to be defeated.

Within a year and a half, Pastor Eugene Dunn and the congregation purchased property in one of the best locations in town, broke ground, built, dedicated, and burned the mortgage on a \$60,-

000 building—with the help of the Lord.

The new L-shaped structure is 70- by 32- and 12- by 14-feet. It has a full basement and central heating and air conditioning.

Other facilities include classrooms, a Sunday school office, pastor's study, nursery, and library. Oak furniture matches the interior of the church.

First Assembly in Smithville, Mo., has moved into its new brick church shown above. The photo below (taken at mortgage-burning) shows the interior of the church.



TRIBUNE, KANS.—The Assembly of God here was greatly blessed in a meeting with Evangelists John and Freda Bryant of Elk City, Okla. During the two-week meeting 15 persons were saved, four reclaimed, and 12 were baptized in the Holy Spirit. In addition, six joined the church. One woman was healed after being an epileptic for 32 years.

Even after the evangelist left, morning prayer sessions continue and revival fires still burn.

Last year 56 people who attended the church moved away

from the town. Tribune has a population of about 1,000 but God helped the church have a 30 percent increase in attendance.

—John Booher, pastor

COLUMBUS, OHIO—Trinity Assembly here had a profitable meeting with Evangelists Wayne and Vi Marshall of Salineville, Ohio. Two persons were saved, and three were reclaimed. The young people rededicated themselves to the Lord. Attendance averaged 70 a night throughout the week. —W. T. Dick, pastor

WOODBURN, OREG.—The Assembly of God here recently concluded a meeting with Evangelist Lloyd Godwin of Santee, Calif.

Ten persons were saved, and 14 were baptized in the Holy Spirit. Attendance averaged about 140 on week-nights and about 180 on Sundays.

The community was stirred by those who received the Pentecostal experience. Among those baptized in the Spirit were Catholics, Mennonites, and Church of God people—besides those who regularly attended the Assembly.

—Richard Martin, pastor

AUGUSTA, ME.—Members and visitors of Gospel Tabernacle here found rich blessing and help from the ministry of Evangelist Anthony Pagano of Saco, Me.

Two persons received the Lord as Saviour, one was baptized in the Holy Spirit, and another was refilled with the Spirit. One person also joined the church. The attendance averaged 56 each service, with at least 100 present at some of the meetings.

Preceding each night's service Brother Pagano conducted a 15-minute discussion period with the youth entitled "Let's Talk." These sessions proved interesting as the evangelist dealt with such topics as "The Christian's Relationship to the Draft," "The New Morality," and "The Problems of Race Relations."

—Donald G. Kroah, pastor

OVERTON, TEX.—First Assembly here was greatly blessed and enriched spiritually during a recent meeting with Evangelist L. Travis Bates of Phoenix, Ariz.

Five persons were saved, two were reclaimed, and one was refilled with the Holy Spirit.

The Lord also healed during the meeting. A man was delivered from a tobacco habit, and a lady was healed of a severe gall bladder condition.

Attendance was excellent, and there were many visitors, including the pastor of a Methodist church. Attendance at Sunday school also reached a high during the services.

—D. W. Lane, pastor

ELLISVILLE, MO.—The Assembly of God here enjoyed a recent meeting with Evangelist Glenna Byard of Fredericktown, Mo. Two persons were saved, and

one was baptized in the Holy Spirit. Several area ministers and congregations visited the services.

—James W. Dunn, pastor

JUNCTION CITY, KANS.—The presence of the Lord was very real in every service during a recent six-day meeting with Evan-



These people brought about 85 visitors to the Assembly of God in Junction City, Kans., during the meeting with Evangelist Paul E. Morris.

gelist Paul E. Morris at First Assembly here. Some were saved, and many were drawn closer to the Lord.

—Frank Tatum, pastor



SPECIAL EASTER 'EVANGEL'

Many individuals and churches use extra copies of the *Evangel's* attractive Easter edition for pre-Easter visitation and for distribution in services. Order *Evangel*, number 2813 at 15 copies for \$1 or 100 copies for \$6. Ready for shipment about March 25.

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MANADA GAP, PA.—The Full Gospel Mission here is still praising God for an outpouring of the Holy Spirit in a three-week crusade with Evangelist George Butrin of Berwick, Pa.

Seventy persons came forward to be saved or reclaimed and 46 received the baptism in the Spirit.

The Lord healed several of arthritis, heart trouble, blindness, cataracts, ear infection, back afflictions, pelvic pain, or shingles. One man could hear a watch tick in an ear that had been deaf for 20 years. Pain left a lady's lungs so she could lie down instead of having to sleep in a sitting position.

Record-breaking crowds attended the meeting. Despite a forecast of snow, it did not snow once.

—John H. Landis, pastor

* * *

OKEECHOBEE, FLA.—Trinity Assembly here is thankful for a move of God. The church has grown from a handful of workers to a large congregation of Spirit-filled believers, most of them from churches of various non-Pentecostal denominations. Teen-agers far outnumber all other age groups.

The church has had a ministry to teens who were in trouble with the law or who had emotional and school problems. The county judge dismissed charges against one girl because of the change Christ made in her life. Others were helped in schoolwork and

were able to witness to their teachers. One Spanish teacher now attends Trinity and is seeking the baptism in the Holy Spirit.

Most of the regular church services cannot be planned. The Lord always moves—saving, healing, or filling with His Spirit.

Recently Trinity Assembly concluded a two-week meeting with Evangelist Jesse Poss of Miami, Fla. About 15 persons were saved. Most of them were also filled with the Spirit, as well as five or six others. Several other people were won to the Lord outside the church (at school, in the hospital, or in their homes).

The Holy Spirit still continues to be outpoured at Trinity Assembly, even during choir practices.

—Robert C. McNew, pastor

* * *

CAPE GIRARDEAU, MO.—First Assembly here experienced a great move of God during a three-week meeting with the "Musical Vanns" (Evangelist and Mrs. A. R. Vander Ploeg) of Toledo, Ohio.

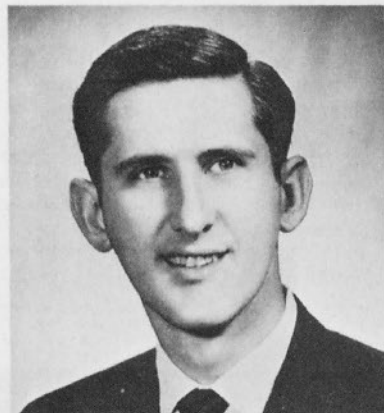
During the meeting, 29 persons met Jesus Christ as Saviour, a large number were filled with the Holy Spirit, many were healed, and several new families were added to the church.

Every area of the church and Sunday school is continuing to grow. New records have been set, and the Holy Spirit is still moving in the church.

—George W. Westlake Jr., pastor

JERRY STROUP NAMED CHILD EVANGELISM COORDINATOR

SPRINGFIELD, MO.—Jerry D. Stroup has been named child evangelism coordinator for the National Sunday School Depart-



ment of the Assemblies of God. He succeeds Mrs. Eldon Blauvelt (the former Loretta I. Lebsack), now of Thedford, Nebr.

Brother Stroup's duties include promotion of vacation Bible schools, boys and girls camps, home Bible clubs, children's church, and a family life program.

He also serves as a special consultant for departmental programs and Sunday school materials for children ages four to eight. He will minister in district and regional conventions and summer children's camps as a workshop leader and speaker.

Ordained by the Kansas District while pastoring in Valley Center, Kans., Brother Stroup has also pastored in Kensington and Meade, Kans., and in Nowata, Okla.

In 1966 he took a five-week tour in Nigeria, West Africa, in the interest of child evangelism, and instructed and preached in ministerial training schools for nationals there.

He has conducted children's camps in Illinois, Kansas, Texas, and Wyoming and Kids Crusades in Kansas, Missouri, and Oklahoma.

A native of Sapulpa, Okla., Brother Stroup was married in 1958. He and his wife Karen have four children.

He is a graduate of Central Bible College, Springfield, Mo.

WITH CHRIST

EDGAR T. WILLIAMSON, 73, of Arkoma, Okla., went to his eternal reward January 16, 1968. Ordained in 1925, Brother Williamson served as an evangelist and as a pastor in Arkansas and Oklahoma. For 16 years Brother Williamson also conducted a weekly radio ministry. He is survived by three daughters and three sons.

STEPHEN B. ELKINS, 67, of Hewett, W. Va., went to his eternal reward October 24, 1967. Licensed by the Appalachian District in 1963, Brother Elkins served the Lord as an evangelist. He is survived by his wife Cora (who also is a licensed minister and pastor of the Assembly of God in Chapmanville, W. Va.) and 12 children.

ORA F. BARNES, 78, of Longmont, Colo., went to be with Jesus January 15, 1968. Ordained to the ministry in 1929, Brother Barnes was a member of the Rocky Mountain District. He served the Lord as an evangelist and as a pastor in Colorado and Wyoming. He is survived by his wife Jessie and two children.

JOSEPH ZANINI, 77, of Pittsfield, Mass., recently went to be with the Lord. Ordained to the ministry in 1937, Brother Zanini was a member of the Italian Branch of the Assemblies of God. He served as pastor of Pittsfield's Christian Assembly which he pioneered in the 1920's.

WILLIAM C. TAYLOR, 70, of Sikes, La., went to his eternal reward November 25, 1967. Or-

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F.O.B. Springfield, Missouri—Seattle, Wash.—Santa Ana, Calif.

ained in 1957, Brother Taylor was a member of the Louisiana District. He served as an evangelist and as a pastor. He is survived by his wife, Mary May, and two children.

GEORGE W. PITTS, 79, of Littlefield, Tex., went to be with the Lord January 16, 1968. Ordained to the ministry in 1930, Brother Pitts was a member of the West Texas District. He served the Lord as an evangelist and as a pastor in Arkansas, New

Mexico, and Texas. Brother Pitts is survived by his wife Lina, two sons, and three daughters. One son, L. Wayne Pitts, St. Petersburg, Florida, is an ordained Assemblies of God evangelist.

MARVIN S. VAN NOY, 69, of Fort Worth, Tex., went to be with the Lord January 10, 1968. Brother Van Noy was granted a license to preach in 1967 by the North Texas District. He served the Lord as an evangelist and as a pastor in Windsor, N.C., and Fort

Worth. He is survived by his wife Rosie Mae, eight sons, three daughters, 39 grandchildren, and 13 great-grandchildren.

DEE MCGRAW, 74, of Oklahoma City, Okla., went to his eternal reward January 31, 1968, due to injuries suffered in an automobile accident. Affiliated with another denomination for 40 years, Brother McGraw joined the Assemblies of God in 1958 as a licensed minister in the Oklahoma District. He ministered in

several smaller churches, held regular rest home services, and served as pastor of the Shady Nook Assembly in Oklahoma City. He is survived by his wife Carrie, three daughters, two sons, 18 grandchildren, and 15 great-grandchildren.

VERA M. DAVIDSON, 46, of Hanford, Calif., went to be with the Lord January 14, 1968, because of a malignant brain tumor. Sister Davidson was granted a license to preach in 1965 by the Southern California District. She served the Lord as an evangelist. Sister Davidson is survived by her husband Arthur and a son.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Prichard	A/G	Mar. 31-Apr. 14	Jack West	James Kofahl
Ariz.	Tucson	¹ Faith	Mar. 31-Apr. 14	R. I. & Pearl Wynkop	Robert H. Midyett
Ark.	Bearden	A/G	Mar. 31-Apr. 12	A. G. & Mrs. Calaway	H. C. Greer
	Rector	A/G	Mar. 26-Apr. 7	Jackie V. Nichols	J. T. Gates
	Russellville	Damascus	Mar. 31-Apr. 14	Dennis Thrasher	J. B. Rye
Calif.	Fairfield	Glad Tidings	Mar. 31-Apr. 7	Howard Rusthoi	Eugene W. Ness
	Los Angeles	Faith Tab.	Mar. 25-31	Knouse-Stovall Team	Marcus Alexander
	Marysville	Linda	Mar. 26-Apr. 7	Claude O. Wood	David D. Schmidt
	Oakland	First	Mar. 31—	Arne Vick	Paul C. Schoch
	San Jose	Cambrian Park	Mar. 26-31	George Holmes	Noble Ballew
	Visalia	² First	Mar. 24-29	Christian Hild	O. H. Mitchell
Fla.	Campton	A/G	Mar. 31-Apr. 7	S. P. & Mrs. Bostic	Larry Summers
	Hialeah	Calvary Temple	Mar. 26-Apr. 7	J. C. & Mrs. Nichols	R. T. Havener
	Tallahassee	Southside	Mar. 25-31	Randall A. Walker	B. R. Minton
Ga.	Columbus	Evangel Temple	Mar. 24-29	J. D. Middlebrook	J. L. Hennesy
Ill.	Bridgeport	² First	Mar. 26-31	Carl E. Gammel	William F. Sipes
	Maryville	A/G	Mar. 31-Apr. 14	Matschulat Party	George Ankarlo
	St. Elmo	First	Mar. 26-Apr. 7	Marion & Sandra Beach	Yale Roberts
Ind.	Cedar Lake	A/G Pentecostal	Mar. 27-Apr. 7	Ada E. Lear	Amos Conley
Iowa	Independence	A/G	Mar. 31-Apr. 14	Floyd E. Heady	William Hill
Kans.	Haysville	² First	Mar. 24-29	Larson-Stiver Team	Vern McNally
	Hill City	² A/G	Mar. 24-Apr. 5	Victor Etienne	Dan McGraw
	Oswego	¹ A/G	Mar. 31-Apr. 5	Larson-Stiver Team	Dona. J. Anderson
	Scott City	A/G	Mar. 24-31	Ben Brumback	R. L. Courtney
La.	Baton Rouge	Central	Mar. 27-Apr. 7	Woodrow Oxner	James Courtney
	New Orleans	Lakeview	Mar. 31-Apr. 14	Bill & Verna McPherson	Dan Ronsisvalle
Md.	Hyattsville	Faith Tab.	Mar. 17-31	Irving & Mary Lou Howard	B. M. Slye
	Pasadena	Pentecostal	Mar. 26-Apr. 7	H. B. Kelchner	W. H. Helms
	Sandflat	A/G	Mar. 27-Apr. 7	Don & Sharon Parker	Robert Collette
Mass.	Springfield	Bethany	Mar. 24-31	William Caldwell	Edward Berkey
Mich.	Ludington	A/G	Mar. 26-Apr. 17	Fairfield Party	Norman Horton
	Saginaw	First	Mar. 27-31	John & Elaine Wibley	Wesley Wibley
	Trout Creek	A/G	Mar. 31-Apr. 5	Lyle Curtis	Roger Dissmore
Minn.	Fairmont	First	Mar. 24-30	Curt & Linda Long	Larry Le Poidevin
	Marshall	A/G	Mar. 26-31	James & Beulah Pepper	Thomas Byrtus
	Morris	A/G	Mar. 19-31	Jerry & Mrs. Fischer	Orville W. Larson
Mo.	Arnold	First	Mar. 31-Apr. 14	Gene & Esther Fiddler	Kenneth L. Brown
	Columbia	First	Mar. 20-31	Samuel & Patricia Calk	Charles Parker
	Galena	A/G	Mar. 31-Apr. 14	Glenna Byard	Carl Williams
Nev.	Lovelock	First	Mar. 31-Apr. 15	Charles Senechal	Derrill Sturgeon
N. Y.	New York	Glad Tidings Tab.	Mar. 31-Apr. 7	R. S. Peterson	M. Brown-R. S. Berg
N. C.	Greensboro	Central	Mar. 31—	Don Martin	G. W. Hathcock
N. Dak.	Williston	A/G	Mar. 19-31	Kenneth M. Stottlemeyer	Don E. Wileman
Ohio	Cleveland	Bereapark	Mar. 29-31	G. B. Derkatch	Michael Brandebura
	Copley	A/G	Mar. 24—	Daena Cargnel	Fletcher Carr
	Dayton	Bethel Temple	Mar. 27-31	Stanley P. MacPherson	Elton G. Hill
	Parma	Bethel Temple	Mar. 27-Apr. 7	Bob Larson	Louis Davidson
Okla.	Morris	A/G	Mar. 31-Apr. 14	Arlis & Mrs. Thrasher	Bob Newberry
	Tahlequah	A/G	Mar. 31-Apr. 12	Hale-Turner Team	George McGee
	Weleetka	A/G	Mar. 26-Apr. 7	Tom F. Ogdon	R. C. Higginbottom
	Wellston	A/G	Mar. 26—	J. B. & Mrs. Essary	Beauford Hannum
Oreg.	Forest Grove	A/G	Mar. 31-Apr. 14	Travis Bates	Thurman R. Yaws
	North Bend	A/G	Mar. 26—	Dale V. Helle	Everett Olp
Pa.	Shade Gap	Fair Ridge	Mar. 26-Apr. 7	Andrew G. Basell	Belvy C. White
S. C.	West Columbia	Westside	Mar. 27-31	J. Earl & Mrs. Douglass	L. L. Whittaker
S. D.	Aberdeen	A/G Tab.	Mar. 26-Apr. 7	Paul Sandgren	J. L. Glass
Tenn.	Nashville	Woodbine	Mar. 27-Apr. 5	C. M. Hicks	E. R. Driver
Tex.	Houston	Spring Branch Mem.	Mar. 31-Apr. 7	Doyle Jones	Henry A. Berry
	McKinney	Southside	Mar. 27—	Jimmy & Lenete Merritt	Robert B. Ring
	Payne Springs	First	Mar. 31-Apr. 14	H. A. & Mrs. Strange	Archie Blue
	Van	A/G	Mar. 24—	Lindell & Mrs. Ballenger	E. K. Carter
	Wichita Falls	First	Mar. 27—	Glen & Faithe Shinn	Sam E. Elridge
Va.	Newport News	³ Warwick	Mar. 26-Apr. 7	David & Mary Dean	LeRoy Howe
W. Va.	Wiley Ford	Faith	Mar. 26-Apr. 7	Ken & Gloria Kashner	Howard Reckley

¹ Youth Crusade

² Children's Crusade

³ Deeper Life Crusade

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.

MARCH 24, 1968



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IT WAS NIGHT when I awoke from sleep. All was dark and still. Then my ears caught a sound, faint at first, but gradually increasing in intensity and power. It was the night wind—sweeping through the trees, around the buildings.

I could not tell where it came from nor where it went, but I heard the sound, like a deep moan or an endless sigh.

I listened carefully, and now the wind seemed to express the restlessness of souls who try in vain to find pleasure and satisfaction in the things of this world. Outwardly they appear to be carefree, but the night wind told me their story. Their hearts cry out for peace and rest. And these lost ones are all around us!

As I listened still more carefully I heard a deeper sighing than before. It was more of a groan, and it seemed to come from afar, from across the waters. It was also the sound of restlessness but it was more intense and full of sorrow. What could this be? It was the cry of millions in heathen lands—moaning, yearning, dying, knowing not from whence they were come, nor where they were going—but always moving on.

Again I listened to the wind, and now there was a groan a thousand times more terrible—a wailing and crying and gnashing of teeth. What could this be? Then I knew it was lost souls in hell—forever restless, wailing, remorseful, hopeless. “Where their worm dieth not, and the fire is not quenched.” It was night, and all was dark.

Once more I listened to the wind. And my heart was conscious of another deep sigh and cry—an expression of unspeakable agony. It seemed to come from a broken heart. My own heart was stirred now, and I felt a deep and crushing burden for these lost souls who moaned and sighed and waited.

Oh, that broken heart of God, groaning because of the fall of man—grieving over the prodigal son! Man had sinned, and a ransom was necessary to restore him. Where was the ransom? Jesus stepped forth and gave Himself. There was grief in our Father’s heart, but He loved us so much that He gave His best. “And God heard their groaning . . . and God remembered.”

But what is this I hear? A cry comes from Calvary that makes the earth tremble. It is a cry from the broken heart of Jesus: “Father, forgive them.” It took His life to gain their forgiveness. But the prisoners can now be loosed! The moans can now be turned to shouts of joy!

But still I heard the restless souls of lost men. Has God forgotten? No! But can it be that *I* have forgotten? Has the *Church* forgotten? Has the vision been lost, the heart hardened, the prayer life neglected? Thy brother’s blood *crieth*—can you hear it? Do you care? Does the cry from the broken heart of Jesus, “Father, forgive them,” reach your heart and reecho there?

It was still night. All was quiet and dark. Then God spoke. My heart was stirred. And I prayed, “Father, help me never to forget the message of the wind. May I never forget the cry of the lost, neither the agony of Thy broken heart. For Jesus’ sake. Amen.”



THE MESSAGE OF THE WIND

By HERMAN G. JOHNSON